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NOTE.—The Editor does not hold himself responsible for any statement made in contributed articles.

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SIX LETTERS OF WILLIAM PENN TO FRIENDS IN HOLLAND.

The six letters of William Penn here given, so far as known, have never been printed. They were presented to the Library of Haverford College, in 1836, by Joseph and Beulah Sansom. The second letter is specially interesting as having a postscript dictated by George Fox and signed by him, in his usual manner, with his initials only.* In the third letter there is a reference to this postscript. This postscript with the close of Penn's letter is reproduced as the frontispiece to this number of the BULLETIN.

Too scant attention has been paid to the history of the Friends in Holland. Except for Sewel's History, Besse's "Sufferings," William Penn's "Travels in Holland and Germany," 1677, and the narrative in the Journal of George Fox, and other references, little has been written upon this part of Quaker history. Professor William I. Hull, of Swarthmore College, who has spent considerable time in Holland in the interests of the cause of peace, has made careful investigations regarding Friends in Holland, and it is hoped will soon publish the results of his labors. The editor is indebted to Professor Hull for help in deciphering portions of these letters, and in furnishing a key to some of the initials.

My Dearly beloved ffriends J[saac] & G[ertrude] Jacobs, Peter and Eli[zabeth] Hen: [Hendricks].

The ſalutation off my life, which is hid with x^{t} in god overall this fadeing & chaingeable world, ſprings forth at this time unto you, who are made nigh & dear onto my ſpirit in the pure everlaſting Powr of god, & by that Covenant off light, life & eternall ſalvation we have been gathered Into, In which is ye bleſſed fellowſhip wittneſſed & communion with y^{e} god off life, where by we come to be parfected I[n] every good & holy work to anſwear the end of our great & high Calling, which is onto righteousneſs, patience, & doeing the will of god, which brings Into that domin-

*Only one full signature is known, that now in the Library at Devonshire House, London. See Journal of the Friends Historical Society, vol. 1, pp. 6-10.

ion which god allmighty is now giveing to his ſaints, whos Kingdome is an everlaſting Kingdome & off whoſe pure & righteouſ Goverment there ſhall never be end. therefore is he riſen to plead the cauſe off his ſeed yt is as In captivity in the nations of the world, & he is putting a cupp of confuſion, war (?) & trembling, yt they may dash each other In peeces aſ a Potter's veſſell, & real & fall & never riſe again that the homage, the honner, & the holy praiſe may be rendred to ye glorious riſeing off the ſeed yt is to raigne, & rule all nations with a rod of Iron & great are the Calamitys, yt are haſtening opon the world, & god the lord off heaven & earth is comeing ſpeedely & will not tarry, to Judge righteouſly amongſt ye Kingdoms of men: o yt day is at hand that many ſhall ſeek death & ſhall not find, a day of great blackneſs, horror, & diſtreſs, bleſſed are they that Stand faſt without waveiring In yt winter day. o ffriends bleſs the lord forever who has redeemed us out of the luſts In which is the warring & ye bloodſheding is o yt one life which makes us of one fleſh & one bone, of one blood & one body, yea of one soul & one ſpirit, where the quarrells & Commotions Cannot reach onto us, to break our union. o did the nations know to live in yt bleſſed harmleſs life, how would it end all Conteſts & difference; well we are the firſt fruits lett us retire into our chambers, the inward of our Spirits & there we ſhall feel yt which ſupports, comforts & gives &? prevails (?), for ye end of theſe things yt threaten the world yt It may be brought Into a Condition of heareing & receiveing ye Truth In the love off it; for this heavenly truth In which we have beleived, & not another thing will the holy & Righteous god of heaven & earth raiſe proſper & eſtablish In the utter overturning off all yt is to high for it, or makes warr againſt it. And Dear friends, my heart Is melted In dear & heavenly love towards you, by which you are deeply engraven In my remembrance, & often In our holy aſſemblys I feel the Interceeding Spirit of ye lord for your ſupport & aſſiſtance under all your great & (too many) unknown exerciſes, & lett the liveing ſeed ariſe: o lett the powr have its way & be bold & vallient for god, & ſtop not one teſtemony, ſurely teſtimonys muſt ariſe for the good old way off everlaſting life, faine would I be with you, but cannot, & when to ſee you I know not, but it is much deſired by me, for my heart cleaves toward you. I have

been ſomtimes a little troubl'd not to hear from you, ſo much as of the receipt of ſeverall letters I have written to you, ſpecially one containing 2 of G. ffoxes letters from Barbadoes, I long to underſtand how it is with you. things here as to friends are very well, only Rebecca oſgood at london & G. Welch at Jamaica have lately departed this life, & are I hope at reſt with our god forever; Isaac Pennington is now [1673?] at liberty* by permiſſion, & with us In ye country; his dear love is to you, his wifes & my Dear friends; who with myſelfe & in my ſalutation of Dear and heavenly love unfeinedly greet you all In which I am

let a coppy of this be sent to
Frederickstate [i. e. Friedrichstad]
with my Dr. love to them,
for my concerne is great for
them & ſalute me dearly
to all friends of yr Generall
meeting; if my letters already
writt be not loſt keep them till
I come or ſend me coppys P[er]
poſt; forgett me not to Jo. Lodge,
& honeſt John Clawſ [Claus].

your endeared friend
& Brother
Wm Penn

Note.—Peter and Elizabeth Hendricks were prominent Friends of Amsterdam, and he was a native of that city. How he became a Friend is not known, but it is on record that he and his father were both imprisoned at Leyden (1661), being apprehended as they were passing through, and a few days later were banished. In 1666 he was thrust out of the Court of Burgomasters for appearing with his hat on. Later, he was treated courteously. In 1669, he and Jacob Aarent went into the New-Kercke at Amsterdam, and standing with their hats on, were violently thrust out, and were abused by the crowd. For this he was sentenced to a month's imprisonment on bread and water, but was released after four days. According to Penn's subscription to Letter 2, he was a buttonmaker. Joseph Smith credits him with ten Tracts, only two of which have been translated into English. The dates of publication are from 1664 to 1676. His wife Elizabeth must have been an able woman. Smith, who calls her "Hendericks," credits her with six Tracts, (1671-1673) all "Epistles to Friends," only one of which appears in English.

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*Isaac Penington suffered his last imprisonment 1672-1673; this would seem to fix the date of this letter some time in 1673.—Ed.

She was a preacher, as appears by Fox's Journal, who makes her the text of his address to the Duke of Holstein, concerning the preaching of women. (Bi-Cent. edition, vol. 2, p. 404.) Isaac and Gertrude Jacobs, Friends of Amsterdam. Smith credits him joint author of one Dutch tract. John Lodge was one who followed John Perrot in the matter of not taking off the hat during prayer. His letter of repentance and recantation is given in William Alexander's "Collectitia," York, 1824, p. 151. The letter is dated, Amsterdam 11th of the month called March, 1669, N. Stile. [New Style]. "Honest John Claus" was also of Amsterdam. Little is known about him. He was taken in a Meeting in London and with others tried at the Old Bailey 14th of 10 Month [December] 1664, and sentenced to seven years transportation to Jamaica. His plea that he was a foreigner was overruled. The history of the efforts of the authorities to send John Claus and his companions to Jamaica is one of the most tragic and strange passages in Besse's "Sufferings," see vol. 1, pp. 403, 406, 407.

Fox tells us John Claus and Benjamin Furly interpreted for the Friends visiting Holland in 1677. Smith credits him with two letters and "a book in Dutch." His wife, we learn from Fox, was from Embden. (Bi-Cent. ed., vol. 2, p. 275.) A most interesting letter of John Claus, "on behalf of the Quarterly Meeting held at Amsterdam, To the Yearly Meeting in London," dated, "Amsterdam, the $\frac{6}{16}$ of the $\frac{3}{5}$ "Month, 1686," is given in "Collectitia," pp. 253-258.

Dear Friend P. H. [Peter Hendricks].

Bleſſed are they, yt are kept by ye Lord, it ſhall goe well with them, & this all have dayly need of, whom ye lord has viſitted in this day; o they can say now as ever In days paſt, yt such are preſerved in perfect peace, & live in a quiet habitation. the lord Stay ye minds of his people every where upon him, & keep them in the hour of tryall. I perceive by thy two letters, how things have been; & my ſoul has been made ſad by reason of that Jumble yt was among you. I have written to B. F. [Benjamin Furly] about it, his letter will ſatisfy thee how plainly I dealt wth him, & tould him yt a ſhort, brittle ſpt [spirit] will never do gods work, adviseing him yt he would come into yt weighty life, wch can bear & ſuffer, & is not so eaſy to be provouked I read his letters, & myn to him to Dr. [dear] G. F. [George Fox]. In ſhort, I overlook all thos aggravateing expreſſions, & bury them by ye powr of god, & you muſt do the like, & be patient, & longſuffering, &

committ y^r^ cause to ye lord. as to ye Paper of R. B. [Robert Barclay?] I know not where it is; next, twas only memorandums, & ſignefyed not much. it was too abrupt. furthermore, as to ye thing it ſelfe, this G. F. [George Fox] & I agreed I ſhould write. first yt if any out of tenderneſs of Conscience (after haveing perform'd ye order among friends (yet before marriage solemnized) desired to Inform the Magistrate of their Intentions in order to manifest their cleerness they were left to their liberty, without being Judg'd or cenſur'd by friends yet that they might not Cenſure friends yt keep their firſt practice.

2^ly^ that after ye marriage is ſolemniz'd if any deſire to carry or ſend the magistrate a coppy of the certificate they have their freedom so to do. theſe two things I remember, & if ye paper were short muſt such vehement reflection & Indignation be conceiv'd or ſhown, for ſuch omiſſion; o this is not weighty enough for truth: but I hope ye lord will preserve you all in his wiſdome & love, yt you may keep the ſeemleſs garment without rent & feel yourſelves covered with the ſame. my dear. . . . [illegible] ſalutation in ye life of Jesus X^t^ our lord is to thee & the Brethren & all friends. o my dear friends keep low & tender in ye holy ſeed yt has visitted you, that your joy may be encreaſed, & your peace sweetly & deeply flow as a pure river. o my ſoul remembers, with pure prayses, the time of the lord yt was with us in y^r^ lands & Countrys w^t^ ever comes of ye work gods day is founded, & ye lords controverſy is declared, & all ſhall work together for good to y^m^ yt keep their eye to the lord. lett me hear from thee sometimes, expect suddainly, ye lord permitting an accompt of ye Debate between us & Gal Abr. [Galenus Abrahamsz] ſo dear Peter, in dear Brotherly kindneſs, yt is eaſy to be entreated I reſt

Lond: 19^th^ 9^mo^ 1677 thy faithfull
Friend & Bro^r^
Wm. Penn

D^r^ Peter, & Friends

Keep in y^e^ ſeed & powr of god, yt was before all, & will out laſt

all, in w^ch^ you will all be preſerved in peace & quietneſs & ſo w^th^ my love to y^m^ you all, in Holland & Friesland, & elſwhere.

G ff

This
For Peter Hendricks
Button-Maker on ye
Cesars graft in
Amsterdam

NOTE.—Dr. Galenus Abrahamsz, a Dutch Mennonite or Baptist, with whom George Keith and William Penn had dispute. George Fox refers to him in his Journal in 1684. He says, "I had been with him when I was in Holland about seven years before [1677]; and William Penn and George Keith had disputes with him. He was then very high and shy, so that he would not let me touch him, nor look upon him (by his good will), but bid me 'keep my eyes off him for,' he said, 'they pierced him.' But now he was very loving and tender, and confessed in some measure to truth; his wife also and daughter were tender and kind, and we parted from them very lovingly." Fox's Journal, Bi-Cent. ed. 2, pp. 310, 401; Penn's Travels, (Barclay's ed.) pp. 141, 144; Sewel's History (fol. ed., 1722, p. 564.)

Dr: P.&E.H. C.R. J.C. J.A. J.R. J.L. B.V.Ton,
& ye wemen (?)&c.

[Peter and Elizabeth Hendricks, Cornelis Roeloffs, John Claus, Jans Abrahams, or Jacob Adriens, or Jacob Arentez, Jan Roeloffs, John Lodge, Barent van Tongeren.]

my dear friends & Brethren

This ſerves only for a ſalutation to you, w^ch^ is in the ſeed, yt must raign, yt muſt have the goverment, for it only can rule for god. o lett him Cover you lead & order you all, then ſhall your faith, hope, love & patience Continue unto the end; the lord god allmighty overshaddow you all with his powr, & keep you under the ſenſe of his weighty life, that his ſavory vertue & wisdom may reſt upon you. o then ſhall it be well with you in all y^e^ undertakeings. I hope you have had my last, w^ch^ I writt ye next poſt after I writt to B. Furly, w^ch^ I read to George [George Fox] &

somthing he made me write from him, & w^{ch} be ſubſcribd himſelfe to you: but it was to ye ſame purpoſe w^{t} yt to B. F. the Bearers ſuddain goeing putts me into great haſt, but read my love in ye eternal truth, w^{ch} time cannot ware out, distance forget, nor many waters quench. So ye lord god of life and glory protect & preserve you in his weighty seed to ye perfecting of your Redemption, yt you may sing on Mount Zion with the ranſomed of the lord, ye new and everlaſting song. Amen. ſalute me to yr famelys & all friends & friendly people. I am

things are ge-
nerall well, & our
meetings are large
& liveing as ever
bleſſed be ye name
of the lord, ye truth grows
loud: 10th: 10mo 77:

Your faithfull
Brother
Wm Penn

For P.E.H. J.C. J.L.
C.J.R. J.A. B.V.T.*
&c
In Amsterdam

Dr^{ly} Belov^{d} Friends: Worminghurst: 2: 6^{m} 78

My very dear & faithfull love ſalutes you ye dear Remnant of god in Holland & thos parts adjacent: my soule loves you wth endeared love, & often reaches to you. yea my Spirit is melted wthin me becauſe of ye love of god y^{t} Springs in my heart to you. Surely ye love of the father abounds to you. & his life & preſense is very neer you. often does my Soule embrace you, & salute you wth an holy Kiſs. for you are dearly beloved of me. ye god of all heavenly kindneſs overſhaddow you & keep you above ye enemy of y^{r} souls in all his appearances to ye seed, ye weighty life, yt w^{ch} will abide ye Judgemt of ye Lord, & can love it & live in it & for ye lords sake keep ye dear & precious ſeemleſs gown of our lord Jesus

*These initials do not agree fully with those at the beginning of the letter. They apparently stand for: Peter and Elizabeth Hendricks, "J. C., John Claus, John Lodge, Cornelis and Jan Roeloffs, Jans Abrahams (?), Barent van Tongeren.

entire, & rather suffer y^r^ selves to be defrauded, than contend. lett none be righteous overmuch, lett ye life be felt [?] w^ch^ is the Son, in w^ch^ is ye offering yt is acceptible: & above all watch to ye heavenly visitation, yt y^e^ holy sense begotten in you may grow. y^t^ you may feel an encrease of all spirtuall graces in Christ Jesus our Lord. And friends, wait deep [?] to ye riſeing of ye powr of god, y^t^ instruments you may be in the hands of ye lord to proclaim the acceptible year & time of deliverance, w^ch^ ye lords powr will bring to pass. My Brethren be dilligent. Keep in ye univerſall, love one another, & watch over one another for good, & the god of peace bruise Satan under your feet, & bring you more & more Into ye glorious liberty of ye sons of god. the Lord Jesus be with all your Spirits Amen

Your in ye fellow-
ſhip of ye goſpell of
Peace

Wm. Penn.

For the Friends of
god in Holland &
Germany, w^th^ grace
& peace from god ye
father & our lord Jesus
Christ:

Lond. 27: 9^mo^. 79

Peter Hendricks &
John claus } My dear Frds.

In ye everlaſting truth of our god yt has begotten us again to a life & hope yt are Incorruptible, do I dearly salute you, yr dr: wives & all my endeared Frds. & Brethren in y^t^ citty & country to whom o yt ye god of all my comforts & Bleſſings would multeply grace mercy & Peace yt an heavenly famely & holy Society to him you there & we here may be & continue till our last great chainge ſhall come, when, all mortality w^th^ us ſhall be ſwallowed up of life. It is long since I heard from you, & longer I beleive ſince you heard from me. but ſurely our love remains in y^t^ w^ch^ noe distance or time can extinguish or ware out; & I know not

y^t^ I have ever been drawne forth of god In prayer In public that you have not been brought livelingly to my remembrance & indeed you are as an epistle writt upon my soul & tenderneſs often overtakes me in secret y^t^ truth may Spring among you, o ye precious meetings y^t^ We have had together, lett my soul never forgett ye goodneſs of ye lord. things here are well as to truth, bleſſed be god, but many Frds drop off by Sickneſs. 'tis a ſickly time with us. as to ye Publiq. ye discovery of ye Plott & Plotters goes on notwithstanding all arts to Smother it. ye mock-Plott caſt on ye Presbiterians turns to good & oats [Oates] has lately detected 3 Persons, suborned to sware buggery agst him. & it falls on ye late Tresurer [Sir Thomas Osborne, Earl of Danby] & ye Popiſh lords, so y^t^ now all seem to believe ye Plott but thos y^t^ knew it before we did. for they cannot say any more do you think we would do this or that as oats [Oates] &c: says; for now wors was proved, than ever was conceived. and truly ye lord works wonderfully for ye preſervation of this nation; & therefore I hope he will save it from ye devices of ye wicked. Just now a great man tells me ye D. of Mon: [Duke of Monmouth] is arrived, ye king bids him be gon. he refuſes, & claims an engliſh right to stay & referrs himſelfe to ye Law, but stirrs not. ye bells Ring, ye Fires Burn, & ye people are extreamly Agitated, but ye lord is our choice & his peaceable Kingdom, & in him is our truſt & Joy forever. who by all thes things will exalt his truth & Break in upon ye Spirits of People & begin his work in them. no more, but y^t^ I should rejoyce to hear from you of y^r^ wellfair & truths Prosperity who am

Salute me to vantongre — Your faithfull
I. Rolofs & wife, ye Schole — Frd. & Bro.
maſter, J. claus, & J. L. [John Lodge] &c: — Wm Penn
you would do well to write somtimes to ye
2^d^ days meeting how things are

For Peter Hendricks
Mer^t^ In
Amſterdam

NOTE.—This letter refers to the so-called Popish Plot, which the notorious Titus Oates claimed to reveal. The country was greatly excited and ready to believe anything against the Roman Catholics. The trials of

the suspected were travesties of justice, and almost any charge Oates made was credited. Even Penn seems to have been deceived. It was some time before the reaction came. The Duke of Monmouth was an illegitimate son of Charles II., a strong Protestant from policy, and very popular, though really a worthless character. Charles had exiled him to the continent, and he had returned to England without leave; it is to this which Penn refers. For the history of this period, see the graphic account in G. M. Trevelyan's "England Under the Stuarts," Chapter 12. London, 1904.

Dear John Clauſe & Peter Hendricks

windsor castle
11th 6mo 87

Beloved Frds & Brethren In ye everlaſting truth, by w^{ch} we, yt were ſtraingers to god, & one unto another, are made neigh in ye heavenly relation; my soule ſalutes you, even in yt vertuous powr in w^{ch} we have been moſt dearly comforted & built up together, and the lord be with you, & lett his due reſt upon y^{t} branch & every plant yt his right hand hath planted in yt land. my god & y^{r} god be in ye midst of you, to ye ſhewing forth of his name to ye ends of ye land. o Frds. up & be doeing, be zealous, be loveing, be circumspect & be tender, yt ye may ſerve ye Ld. in yr day. ſalute me to y^{r} wives & famelys & to Frds, as iff [I] named y^{m} as Bar. van tongre [Barent van Tongeren], J. Roloffs, wm. ſewell Ja. clauſe [Jacob Claus], ye honeſt Wm March? their famelys. You [illegible] how things have gone here as to Frds. & truth, indeed, things are well. I was lately at Bristoll. vaſt meetings there & by ye way 3, 4 & five thouſand at a meeting, ye Magistrats yeilding their ſtat (?) houſe in many places. w^{t} have Frds to do but to keep love, & walk with ye Lord in ye leadings & life of his bleſſed & unchaingable truth I have been long in yr debt in x^{t}, but you will forgive me ſalute me to ye churches in thos Regions. grace, mercy & peace from god our father & his ſon & our lord Jeſus xt. be ſhed & multiplied upon & among you. God is ſetting up his ſtandard, & his dispiſed truth will break out upon thos countrys as a morning with clouds. ſo Dear Frds, in ye life dwell, goe forth only in yt, & you will goe ſafely; in this

hold ye fellowſhip & meetings, & the lord god allmighty be with you forever. I am
lett this be read if
you ſee fitt in ye aſſem-
blys of gods people: farewell in
ye lord.

Your Frd. & Broᵗ.
In [illegible] Wm Penn

NOTE.—The Friends named in this letter are John Claus, Peter Hendricks, Barent van Tongeren, William Sewel, the historian, Jacob Claus, who, as we learn from a Dutch tract of 1680, was a bookseller in Amsterdam, and William March (?). The signature has been cut out. This letter appears to have been written when Penn accompanied the Deputies of London Yearly Meeting to present an address to King James relative to the Declaration of Indulgence. (Sewel's History, fol. ed., 1722, pp. 605-608.) Sewel says James was then in residence at Windsor.

NORTHERN FRIENDS AND THE CONSCRIPTION ACTS DURING THE CIVIL WAR, 1861-1865.

The following extracts from the Minutes of the Meeting for Sufferings of Baltimore Yearly Meeting of Friends, (Eutaw Street) 1862-1865, throw much light on the position taken by conscientious Friends during that trying period of our nation's history. With a single exception* every actor named has passed away. The BULLETIN is indebted to the Clerk of the Permanent Board and the Custodian of the Records for these transcripts.—EDITOR.

At a Meeting for Sufferings held in Baltimore 3d. month 17th. 1862 A Memorial of London Yearly Meeting for Sufferings to the British Government was received by the Correspondents of this Yearly Meeting in the 12th month last. Prompt action being desirable, as many of the members of this Meeting as could be assembled on short notice met and in accordance with a request from London Friends, a committee was appointed to present the Memorial to the President of the United States Abraham Lincoln, who received them with much interest and cordiality, and

* Charles F. Coffin, of Chicago, then of Richmond, Indiana, who has allowed his name to be used in this paper.

afterward sent the following acknowledgment which was transmitted to England. This Meeting approves the action of their members thus informally taken, and directs their proceedings to be recorded on our minutes. The President's reply is as follows.

Executive Mansion,
Washington, January 7th, 1862.

Gentlemen:

It gives me great pleasure to acknowledge the receipt through you of the Memorial of the English Friends, in relation to the matter between the Government of Great Britain and that of the United States of America. Although I trust that any fears entertained of any serious derangement of our amicable relations have been without foundation, I cannot but gratefully appreciate your prompt, and generous suggestions in the interests of peace and humanity.

I have the honor to be with great respect,

Your obedient servant,
A. Lincoln.

F. T. King and others.

At a Meeting for Sufferings held in Baltimore the 18th. of 10th month, 1862 This Meeting was brought under exercise, and feeling on behalf of the members of this Meeting residing in Virginia who are subjected to trials, and sufferings on account of the war, but owing to all intercourse with them being cut off, no way opens at present to labor with the authorities on their behalf. Since last Meeting there has been a requisition on the State of Maryland for its proportion of three hundred thousand men for the United States Army: several members of this Meeting examined our State laws, and had interviews with the Governor, and the Commissioners of Enrollment from which they felt assured that Friends would be undisturbed in their conscientious scruples against War, and that a special call of this Meeting on the subject would be unnecessary. The draft has recently taken place, and Friends have been exempted. In recording this privilege which has been extended to us by our Rulers, we desire that our members may so adorn the doctrine of God our Saviour in all things

that the sincerity of our profession, and the Scriptural soundness of the doctrine may appear to those around us.

CONSCRIPTION BILL.

At a called Meeting for Sufferings held 2d. month 1863: The following Memorial was adopted relative to the Conscription Bill on the eve of passing Congress. We appoint Francis T. King, James C. Thomas, and Richard M. Janney to present the Memorial to Congress.

To the Senate, and House of Representatives of the United States in Congress assembled.

The Religious Society of Friends within the limits of Baltimore Yearly Meeting embracing Maryland, Virginia, and the adjacent parts of Pennsylvania would respectfully memorialize Congress in relation to the Conscription Bill now pending. Loyal to our Country and sincerely desirous to be able conscientiously to obey its laws, we would respectfully represent that the religious principles which we have consistantly maintained since the rise of our Society more than two centuries ago, on the subject of war, forbid our assumption of arms for any cause even that of self defence. Such principles being as we believe founded upon the plain commands of our Saviour and his apostles. For this reason we cannot perform Military service nor can we in conscience voluntarily pay a fine in order to be exempted therefrom. We therefore respectfully ask that some relief be afforded to our conscientious scruples in these respects. We earnestly desire that the Divine blessing may attend all your deliberations and rest upon our beloved Country.

Signed by direction, and on behalf of the representatives of Baltimore Yearly Meeting of Friends held 2d. month 25th, 1863.

By Francis T. King, clerk for the day.

The Committee to visit Washington with a copy of the Memorial report that two of their number attended the sitting of Congress in company with a delegation from New York Representative Meeting, and had an interview with the chairman of the Committee on Military Affairs, they were kindly received, and the Memorial was read in the Senate, but as the session was about closing

it was too late to effect any amendment for the relief of our Religious Scruples on the subject of War. Francis T. King, James C. Thomas, James Carey, and Richard M. Janney are appointed a Committee to take under their special care the effect of the Conscription Act on our Members which has recently passed Congress, also to represent this Meeting in Conference with Committees of other Meetings for Sufferings if such are appointed.

At a Meeting for Sufferings held in Baltimore 11th. month 21st. 1863: The Committee to have a care over the interests of our Religious Society in relation to the Military Draft, and other subjects connected with War, Report that two of their number had a very full interview with the Secretary of War, on behalf of two conscripted Friends, who are under arrest. The Secretary set forth with much feeling and stress the embarrassment which our position caused the Government, and our own Society, as well as himself personally in his efforts to grant us exemption unconditionally, for which he had no law. He spoke of a large draft which will soon be enforced, and the necessity of some definite settled course for him to pursue.

He wished Friends to have a general Conference of their Committees to consider a proposition from him, " which he believed would satisfy them and relieve him, and the Government." And that he expects to hear from them in relation to it. He proposes to create a Special Fund for the benefit of the Freedmen, and to exempt Friends from Military Service upon the payment of $300. into this fund. Said payment not to be as in other cases to the District Provost Marshal, but to his fiscal Agent at Washington to be credited on his books to the Freedmen, and that Friends can have the disbursement of it thro their own agents, and laborers. He expressed deep interest in organized, and individual efforts of Friends to elevate the moral, and physical condition of the manumitted Slaves, and was " willing to accept this medium as a relief for our members from the draft—the only legal mode in his power."

Our Committee informed him that they would convey the result of their interview to Friends generally. After a time of serious deliberation without entering upon the proposition itself, this Meeting concluded to lay the foregoing report before the several

Meetings for Sufferings on this Continent inviting them to appoint Committees to meet in Conference in this City at 9 o'clock A.M. on 2d. day 12th. month 1863 to consider the whole subject believing that the time has come for our widely spread Society to have some definite, and settled understanding with the Government in relation to Drafts, that now are, and soon will be ordered.

The Committee appointed last year by this Meeting to represent it in any Conference which may be called during the War is directed to represent us in accordance with the foregoing minute Viz. Francis T. King, James C. Thomas, James Carey, and Richard M. Janney.

ENROLLMENT BILL.

At a called Meeting to consider the propriety of Memorializing Congress in relation to the Enrollment Bill which is now upon its passage. After due consideration it was concluded to, present the following Memorial to the United States Senate, and House of Representatives, and to furnish each Member with a copy.

To the Senate, and House of Representatives of the United States in Congress assembled.

The Religious Society of Friends within the limits of Baltimore Yearly Meeting embracing Maryland, Virginia, and the adjacent parts of Pennsylvania, would respectfully represent: That we view with much concern the action of Congress upon the Enrollment Bill now before it, involving as it does a fundamental principle of our religious Faith. Many of the early Christians would not fight, and our Church has consistently refused to do so, since its origin, over two centuries ago, even in self defense, on the ground that it is contrary to the commands of our Saviour; this belief is a part of our Religion, and we would respectfully ask for a continuance to us of liberty of conscience, and our Constitutional right "to the free exercise thereof," by granting us exemption from Military service. We acknowledge Civil Government to be a divine ordinance and we do not wish, especially in this day of trial, to shrink from any duties of faithful citizenship, which do not contravene the paramount law of Christ. We feel deeply for our beloved Country, and earnestly crave that the

Divine blessing may rest upon it,—upon the President, and all in authority. Signed by direction, and on behalf of the Representatives of Baltimore Yearly Meeting of Friends held 12th. month 31st, 1863

By John Scott, Clerk.

The Committee to represent Baltimore Meeting for Sufferings in any Conference of Committees which may be convened with the call issued by this Meeting. A Conference of Committees from New England. New York, Ohio, Indiana, Western, & Baltimore Yearly Meetings assembled in this City, the 7th. instant. The full Minutes of the Conference which we herewith submit will set forth its proceedings.

On behalf of the Committee,

James Carey.

CONFERENCE OF FRIENDS HELD IN BALTIMORE

At a Conference of Friends held in Baltimore 7th of 12th. month 1863 in pursuance of a call from Baltimore Meeting for Sufferings the 21st of 11th. month 1863.

After a time of deep Religious exercise and feeling in which the hearts of all were humbled under a sense of the weight, and responsibility of the occasion, and our need of that heavenly wisdom which alone directs and keeps us, the Conference was organized by the appointment of Francis T. King as clerk.

Minutes were received, and read from the Meetings for Sufferings of New England, New York, Baltimore, Ohio, Indiana, and Western Yearly Meetings appointing the following Committees to meet in conference in the City of Baltimore to consider the proposition, and general concern embraced in the minute from Baltimore. Viz. New England: Samuel Boyd Tobey, John D. Lang, Samuel Boyce, Stephen A. Chase, Gilbert Congdon, and Wm. A. Robinson. New York: James Congdon, Benjamin Tatham, John S. Thomas, and William Wood, and Robert Lindley Murray. Baltimore: Francis T. King, James C. Thomas, James Carey, Richard M. Janney. Ohio: John D. Elliott, Ezra Cattell, Jonnathan Binns, and John Butler. Indiana: Charles F.

Coffin, Daniel Hill, Francis W. Thomas, and Levi Jessup. Western: Robert W. Hodson, James Kersey, William E. Morris, and Jeremiah Grinnell, who were present, except two from New England. A letter was received from the clerk of Iowa Meeting for Sufferings stating that that Meeting could not be convened in time to send delegates to this Conference. After a free and full interchange of views we were united in adopting the following minute as expressive of our judgment.

The Conference assembles under a deep sense of its responsibility to the Head of the Church, and to the Members of our Religious Society especially to our young men, who are particularly interested in the cause that has brought us together; and as faithful representatives of those who have appointed us, we believe it right for us first to record our united sense and judgment, that Friends continue to be solemnly bound unswervingly to maintain our ancient faith, and belief, that War is forbidden in the Gospel, and that as followers of the Prince of Peace, we cannot contribute to its support, or in any way participate in its spirit. That to render other service as an equivalent or, in lieu of the requisition for Military purposes is a compromise of a vital principle which we feel conscientiously bound to support, under all circumstances, and notwithstanding any trials to which we may be subjected. But while thus recording our sense of obligation to maintain in all its fullness, and purity, this testimony to our belief of the imperative duty of abstaining from all Wars, and regarding sacredly the rights of conscience, we have been introduced afresh into sympathy with those now in authority in the General Government in the peculiar difficulties, and trials, in which they are involved. We gratefully appreciate the kindness evinced at all times by the President, and Secretary of War, when we have applied to them for relief from suffering for conscience sake, and honor them for their charity, and manifested regard for religious liberty. We have ever believed, and do without any reservation believe in the necessity of Civil Government, that it is a Divine ordinance, and that it is our duty to sustain it by all the influence we may exert, both by word and deed, subject to the paramount law of Christ; and in this day of fearful strife, when so many of our fellow citizens are brought into suffering,

we have no desire to shrink from the discharge of all our duty, nor from contributing to the relief of distress by every means in our power. To feed the hungry, to clothe the naked, to visit the sick, and distressed, now so numerous in our Country, are among the prominent commands of Christ. In special manner Friends have long believed it their duty to labor for the relief, and freedom of the bond-man, and now so many are becoming free from bondage, in the progress of passing events, and need abundant ministration, both to their physical, and mental necessities, we rejoice to find that Friends generally are engaged in their behalf, and we desire to encourage our fellow members in every part of our land to continued, and increased efforts in this way, thus relieving the Government of a portion of the heavy burden now resting upon it. In this way, and by many other means, Friends can discharge the duties of good Citizenship without infringing upon our principles of Peace, and we desire to impress upon them the duty of embracing every right opening for the exercise of Christian benevolence toward their suffering fellow citizens. Upon the further consideration of the general subject which brought us together, it was the judgment of the Conference that a small Committee should be appointed to proceed to Washington without delay, to have an interview with the Secretary of War, in consequence of the communication embraced in the minute of Baltimore Meeting for Sufferings. Francis T. King, Charles F. Coffin, and Samuel Boyd Tobey, were appointed that Committee.

The Committee met at 7.12 P.M. on the 8th. The following report was received from the Committee appointed yesterday to obtain an interview with the Secretary of War, and their action was approved of by this Committee.

The interview was readily obtained, and the Committee stated to him at length the views of Friends in regard to the Draft, and that we could not directly or indirectly pay money in lieu of Military Service but that we were both willing, and desirous to do all we could conscientiously, to aid Government, that we had already done much for the Freedmen, and were proposing to extend our field of labor in their behalf, and that we had also assisted in caring for the sick and wounded that we did these things as a matter of Christian duty, and should do them whether

relieved from Military Service or not. We also expressed to Secretary Stanton the thanks of Friends for the great kindness he had uniformly shown, and that we felt desirous if possible that some understanding should be had by which he would be relieved from being so often called on by Friends for relief.

Secretary Stanton listened with earnest attention to the remarks, and at the close enquired whether we had any proposition to make, that he was fully aware of the liberality of Friends and knew they had done much for the Freedmen, and that he fully appreciated it, but that he could not, on this ground release them from compliance with the Laws of the Land. That he stood only as an officer to execute the Laws and had nothing to do with making them; that if their liberality released them from the Drafts, the same cause would release nearly every one, and no soldiers could be found; that all Sects, and Denominations, and people of every class had shown an extended liberality, and if Friends had done more than others it was because they were better able to do it. But he had great respect for their conscientious scruples, and should be very sorry to oppress them, and with this view made a proposition the only one he could make. Being asked to restate this, he said it was "that every Friend should when drafted appear before the Provost Marshal and state that he is a member of the Society of Friends, and has conscientious objections to perform Military Service. He would instruct the Provost Marshals, not to proceed against such until after they had notified him. That such Friends should immediately inform Secretary Stanton by letter marked 'on business connected with the Draft' and that upon payment of $300.00 each to the Provost Marshal General at Washington they shall be released. The money should not go into the general fund but, he would pledge himself, should be used to aid the destitute and suffering "Contrabands"—That in this War there were two duties to perform by the Government one to destroy the Rebellion, and the other to feed the hungry, and clothe the naked Freedmen. That last being a work of mercy, and not of destruction might be done by Friends."

When asked in reference to the disposition of the funds thus raised he said "he would have to review his former promise, it would be probably handed over to the Society to distribute, but of

this he would not say certainly until he had further examined the Law, it might have to be distributed by the Government Officers but if by them, it should be faithfully and judiciously used."

When told that such a payment would be considered as infringing on the rights of conscience, he said " that he could understand no such abstraction as that—that it was a work of mercy, and in accordance with the commands of Christ, and if our members did not choose to accept so liberal an offer, he could do no more for them the Law would have to take its effect." He said " that if any Meeting or body of Friends choose to place funds in his hands, in advance, to a greater amount than would be requisite to cover all their members who would be likely to be Drafted he would receive their funds and release all such as should be Drafted, and apply the funds as previously proposed." He voluntary observed " that he would hold his plan open, and that the Society in general, or any Meeting or individual Friend might avail themselves of it." His views were ably, and cogently stated, and while he showed great courtesy, and kindness, he also manifested much firmness, and decision. Having stated fully the difficulties in which Friends would be involved by complying with the proposition of the Secretary we thought best to leave the matter for his further consideration.

Samuel Boyd Tobey,
Francis T. King,
Charles F. Coffin.

Baltimore 12th. mo. 8th. 1863.

In viewing the exercises of the Conference we are brought in humility to feel that we have not met in vain, nor has the Lord veiled his face from us, and we are now, as the time of our separation is at hand, brought into renewed, and very tender sympathy with our dear young men who may be brought into trials which they have not yet known. We entreat these, where ever located to remember that obedience to the law of God is our first and paramount duty, and that He is omnipotent and omnipresent, and that His ear is open to the cry of all His dependent children, and that leaning upon His almighty arm in faith we have nothing to fear.

We earnestly exhort you prayerfully to exercise an unfailing

trust, and we believe you will find a way open for your preservation, and deliverance. In a meek and quiet spirit avoid unprofitable discussions on the exciting topics of the day be not hasty in determining in advance what course you will pursue as the contingency may arise that will, require a decision, wait in patience and in faith and filial love, and dependance, and your Heavenly Father will shew you what to do. Our elder brethren we exhort to keep very near to our younger Friends counsel them in the wisdom of Truth give them full evidence that you are ready to participate with them in all their burdens, that you really love them, and are willing to suffer with them, if suffering for Christ's sake should be their lot; and while we are thus engaged in addressing our fellow members, who are concerned to walk in the light of the Lord, and obey the leadings of the Gospel and the commandments of Christ we take comfort in the belief, that as a way has thus far been opened for us the blessed Master will continue to strengthen us, and enable us to keep His laws.

Believing that the interests of our Society would be served by the appointment of a committee to watch over the Legislation of Congress, and the operations of the Draft, and to act in such a way for the relief of Friends as Truth may direct, with full power if they deem it advisable to call together again this Conference we appoint to that service—Francis T. King, James C. Thomas, James Carey, and Richard M. Janney; Post offices; Baltimore. Benjamin Tatham, New York, Samuel Boyce, Lynn, Massachusetts, John Butler, Salem, Ohio, Charles F. Coffin, Richmond, Indiana; and Robert W. Hodson, Plainfield, Indiana. Our clerk is directed to furnish each Meeting for Sufferings with a copy of its minutes, and one to Iowa; he is also directed to invite that Meeting to any future Meeting of this body should one be called by the special Committee.

The precious covering which has been at times extended over us during the sittings of this Conference has been graciously renewed, as we are about to separate, and under this feeling we would commend one another to our merciful Father. Adjourned to meet at the call of the special Committee if the Lord will

Francis T. King, Clerk to
the Committee.

DRAFT &C.

Baltimore 11th. month 23d. 1864

The Memorial which we were directed to print, and present to Congress was read in each House, and referred to the Military Committee. Copies were also laid upon the desk of each Senator, and Member. We met in Washington Committees from New York, New England, and Ohio Meetings with Memorials of a similar character, and united with them in very interesting interviews of an hour each before the Senate and House Committees on Military Affairs. Deep interest was manifested by these Committees on our views upon War, and in the arguments, and appeals for liberty of conscience, and unconditional exemption from Military service, which were presented to them. Congress finally engrafted into the Enrollment Bill a section very much in accordance with the proposition of Secretary Stanton contained in our minutes of 12th month last, declaring Friends to be noncombatants assigning them into Hospital or Freedman's service or exempting them upon the payment of $300.00 into a fund for the relief of the sick, and wounded. In the 5th month following the Enrollment Bill was materially amended, and the section relating to Friends stricken out, before the passage of the amended bill however that section was restored.

We feel satisfied that a majority of both Houses would have granted Friends unconditional exemption from Military Service, had they not believed it would embarrass the Government when the Draft was seriously resisted in several parts of the country.

10th. month 1865 The Committee to watch over the interests of our Religious Society in connection with the Draft, and other subjects relating to the War, made the following report which is acceptable and the Committee released: "That upon the assassination of our late honored and beloved President Abraham Lincoln, and the succession of the Vice President Andrew Johnson, to the responsible position of Head of the Nation. The sub-Committee of the Conference which met here in 12th. month 1863 was called together 5th. month 1865 under the belief that some expression of feeling was due from the Society of Friends to the Govern-

ment upon the great calamity which had befallen our Country. Three of our Committee with a delegation from New England and Ohio visited Washington for that purpose. The New York Committee misunderstood the time, and those of Indiana, Western, and Iowa were unavoidably prevented from attending. They all however cordially endorsed the concern. We append to this report a detailed account of the proceedings.

One of our Committee visited Washington frequently during the early part of this year on behalf of one of our own members, and several drafted ones of other Yearly Meetings. The Government in every instance granted the relief asked for. The War having closed, and peace being again restored to our Country we would recommend the release of the Committee.

Baltimore 10th month 19th. 1865.

Francis T. King,
James Carey,
James C. Thomas.

President Johnson received the delegation standing in his room in the Treasury Buildings, and Isaac Newton, then Commissioner of Agriculture, who had kindly introduced us. After our introduction one of the Committee, read the following address to which the President listened respectfully.

To Andrew Johnson President of the United States.

We appear before thee, as Representatives of the Religious Society of Friends. We desire to express our heartfelt grief in common with all true men, under the terrible calamity in which our Nation has been involved by the assassination of our honored chief Magistrate the late Abraham Lincoln, a ruler whom we sincerely, and warmly loved and to whom we accorded our profound gratitude. We sympathise with thee President Johnson, on thy being called to the discharge of duties always of the greatest importance, but especially difficult and embarrassing in the peculiar situation of our Country. We rejoice that the people of our land, and the Authorities of the States have given unmistakable evidence, that thou hast their hearty support as the Head of the Nation. permit us to say that the Religious Society which we represent, has ever been loyal to the Government, always engaged

by every means, which they can conscientiously use to uphold it, and duly respect and honor those placed in Authority. We tender thee the assurance of our sincere regard. We pray for thee that thou mayest receive Divine Grace to cheer, and comfort thee Divine guidance to lead, and direct thee, Divine protection to sustain and keep thee. We crave that thy administration of the Government may be to the honor of God, and the welfare of the people, and that thou mayest be instrumental in restoring permanent Peace.

May the blessing of Heaven descend upon our beloved Country, and may the Kingdom of our Lord, and Saviour Jesus Christ be extended therein and through out the whole world.
Washington 5th. mo. 4th. 1865.

The President replied—That he would say to us what he had said to other Delegations, that he felt greatly the weight of responsibility that had come upon him, and no one felt more deeply than himself the sad event which had occasioned it. He desired to acknowledge his thanks for this expression of the support of the Society of Friends. His administration of the Government was rendered easier by such expressions of confidence, it would perhaps be impossible without them. That he appreciated the position of the Society of Friends; when they said that they rendered to Government all the support they conscientiously could, that while he might differ with them on one point, and had heartily given his support to the Nation's vindicating its integrity by force of Arms—he would take this occasion to say that the constitution of his own mind was for peace rather than war. He rejoiced in the proud position of his Country had won for herself—in the glorious deeds, which her brave soldiers, and sailors had inscribed on her escution. Yet he would say that the bright bow of Peace was arching in the skies; without any disrespect to the Army and Navy for he wished them the honor of it, that he would rather bear the mark of the shop on his hands, and the dust of the soil on his garments, than to wear the glittering plumage of the laureled warrior. He repeated the constitution of his mind is for peace rather than for war and that he desired to promote amongst his fellow citizens, and amongst foreign Nations the cause of Peace, and good will to men. He wished to express again his

thanks to the Society of Friends for this evidence of their interest and support.

A member of the committee then expressed much feeling and sympathy with the President in his responsible position, desiring that he should look to the Lord for direction, and ability to fulfill his duties reminding him, that the prophet Daniel, when the weight of a great nation was resting upon him, morning, noon and evening to put up his petitions to the Lord. He desired that he might carry forward the great work of the abolition of Slavery to its full and complete consumation, that the Lord might protect him on every hand.

The committee then called upon Secretary Stanton who received them in his inner office alone. When we were seated Francis T. King introduced the subject by remarking that coming to Washington to present an address to the President; they felt unwilling to leave the city without calling to express their thankfulness to him; for his uniform kindness, and consideration with which his department had treated Friends—that they deeply appreciated it, and desired, although a people of few words to express it to him, also to read to him the address just delivered to the President to which he assented and it was done. After which a member of the committee expressed on behalf of himself, and the Society; his sense of the Secretary's kindness and the favor he had shown Friends and said he believed the Divine blessing would rest upon him for his conscientious efforts to relieve Friends, that their prayers had arisen for his preservation, and support. Another member on behalf of the young men of the Society, whom the kindness of the Secretary had often relieved, desired to assure him that he shared the warm feelings so well expressed by his elder Friends; that both in the administration of his own Department, and in his promotion of favorable Legislation on this subject, they recognized his kindness and accorded him their warm gratitude. One of the committee added that he was grateful not only for the relief afforded to our members, but especially for his and the Government's recognition of the rights of conscience and the respect they have manifested for Religious scruples.

The Secretary of War replied with much feeling. He said "that he deeply appreciated the sentiments which had been ex-

pressed, that in the administration of his Department he had ever sought to respect the Religious views of the Society of Friends, and other Religious Bodies, and had been careful from the moment he solemnly assumed the duties of his office to endeavor to do no act which could by displeasing the Almighty, bring His displeasure upon the Country, that in the merciful preservation of his own life when others better, and abler than himself, and more fitted to advance the interests of the Nation had been smitten down, he recognized the hand of Divine power, the wisdom of whose decrees it was not for him to question. If the prayers of your people have gone up for the Government during the continuance of the contest they are more needed now; when a greater work is before us. It is a comparatively easier matter to overcome physical force—although it is in the power of the Lord *not* to grant the battle to the strong nor the race to the swift—but the task before us now is to conquer ourselves, to restrain our passions, that our successes might not turn to ashes on our lips, but that we might act as to restore to our Country the blessings of Peace. To this end the prayers of all good men, and women should be incessantly raised to our Heavenly Father that His blessing might rest upon the Head of the Government, and His advisers, and that while he continued to administer the affairs of his Department he should be actuated by these desires."

After a brief silence one of the committee knelt, the Secretary kneeling beside him, when the prayer was offered up that the blessing of the Lord might rest upon this opportunity, and that the sentiments which had just been expressed might prevail in the councils of the Nation. It would be difficult to convey in words the solemnity of the occasion and the deep earnestness, the simplicity and reverent manner with which the Secretary of War, expressed these noble sentiments, to which but feeble justice has been done.

FRIENDS' MEETINGS IN AMERICA, 1772.

There has lately passed through the hands of the writer a manuscript book entitled "An Account of all the Yearly, Quarterly, Monthly and Particular Meetings of the People called Quakers in the several Provinces in America when & where held & now constituted—17th 8th mo. 1772."* It is written in a hand of that period very neatly and distinctly, and is carefully and thoroughly indexed. There is also a rough map, slightly defective, of New England Yearly Meeting. This would seem to indicate a New England origin. There is no other clue to where it was written.

According to this book there were in 1772 one hundred and eighty "Particular Meetings." The Yearly Meetings are given as follows:

"I. Rhode Island Yearly Meeting which takes in all the Meetings in the Governments of Rhode Island, Boston & New Hampshire, is held at Newport the second 6th Day in the 6th Month annually being composed of three Quarterly Meetings, viz.:

1. Newport Quarterly Meeting; . . . . which is made up of 7 Monthly Meetings;

2. Sandwich Quarterly Meeting. . . . which is made up of two Monthly Meetings;

3. Salem Quarterly Meeting. . . . which is composed of four Monthly Meetings. . . .

"There are General Meetings for Worship belonging to Rhode Island Yearly Meeting held as follows," at Nantucket, Sandwich, Dartmouth, Swanzey, Providence, Greenwich, Kingstown.

II. Flushing Yearly Meeting which takes in all the Meetings in the Governments of Connecticut & New York is held the last 1st Day in the 5th mo. annually at Flushing composed of two Quarterly Meetings viz.:

1. Flushing Quarterly Meeting. . . . which is constituted of two Monthly Meetings."

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*Now in the Library of Haverford College, Haverford, Pa.

2. Purchase Quarterly Meeting. . . . which is composed of two Monthly Meetings."

"General Meetings for Worship belonging to Flushing Yearly Meeting are held at. . Setachet, Newtown, Westbury, Matinicock."

III. "The Yearly Meeting for Pennsylvania & New Jersey which takes in all the meetings in those two Provinces & some few in the Northern parts of Maryland and Virginia is held at Philadelphia the fourth first day in ye 9th month annually, consisting of seven Quarterly Meetings, viz.": 1, Shrewsbury Quarterly Meeting. . . . made up of two Monthly Meetings. . . . 2, Burlington Quarterly Meeting. . . . composed of four Monthly Meetings. 3, Glocester & Salem Quarterly Meeting . . . . composed of four Monthly meetings. . . . 4, Bucks County Quarterly Meeting. . . . composed of 4 Monthly Meetings. . . . 5, Philadelphia. . . . composed of 6 Monthly Meetings. . . . 6, Concord. . . . composed of 5 Monthly Meetings. . . . 7, Western. . . . composed of 10 Monthly Meetings. . . .

General Meetings belonging to the Yearly Meeting for Pennsylvania & New Jersey held as follows—At Philadelphia, Wilmington, Duck Creek, Salem, Little Egg Harbour, Goshen, Uwchland, Nottingham, Shrewsbury, Little Creek, Lancaster.

IV. West River Yearly Meeting in Maryland is held at the time called Whitsuntide ["the seventh Sunday after Easter"] in every year at West River, & at Choptank (or third haven) the 3rd 1st day in ye 10 mo. by adjournments, consisting of two Quarterly Meetings viz.:—1, Gunpowder Quarterly Meeting. . . . composed of 2 Monthly Meetings: . . . 2, Choptank Quarterly Meeting. . . . consisting of two Monthly Meetings. . . . . General Meetings for Worship belonging to West River & Choptank Yearly Meetings are held as follows at Chester River, Cecil.

V. The Yearly Meeting for Virginia circulates from Curles to Black Water & begins on the 6th Day of the Week before the time called Whitsuntide & ends on the 2d following & is to be

held at Curles in 1768,* being composed of 2 Quarterly Meetings. . . . 1, Cedar Creek Quarterly Meeting. . . . composed of 3 Monthly Meetings. . . . 2, Black Water Quarterly Meeting composed of 2 Monthly Meetings.

VI. The Yearly Meeting in North Carolina is held at the old Neck in Perquimons County the 4th 6th Day in ye 10 mo annually being composed of 2 Quarterly Meetings Viz.: 1, Perquimons & Pasquetank. . . . which is composed of 5 monthly Meetings. . . . 2, New Garden & Cane Creek Quarterly Meeting. . . . being composed of 2 Quarterly Meetings."

The "General Meetings" or "General Meetings for Worship" seem to have been purely religious meetings held once a year at suitable places in the Yearly Meetings. None are given for Virginia or North Carolina; whether this is because there were none, or because of lack of knowledge does not appear. The latter reason is not improbable, for the information given regarding those Yearly Meetings is less detailed than that regarding the other Yearly Meetings. It would have added much to the interest of the book had there been even an estimate of the number of members. Some of the spelling of the names is here given: Leister (Leicester); Marrineck (Mamaroneck); Shapaquash (Chappaqua); Ancocus (Rancocos); Nantmile (Nantmeal); Potapsco; Trentown; Newberry (Newburyport).

A LETTER OF SARAH (ELLIS) WOOLMAN.

The accompanying letter has recently come to light among a bundle addressed to members of the Morris and Smith families. It was written by Sarah Woolman, the widow of John Woolman, who had died in England four years before the date of this letter. She survived him until (?) Her house was at Mount Holly, New Jersey, and all the persons named were members of the same Monthly Meeting.

John Smith, whose welfare thus rested upon the mind of

*This date would seem to imply that the data regarding this Meeting were based on information received not later than 1767.

Sarah Woolman, was the son of Hon. John Smith, of Philadelphia, Burlington, and Franklin Park (near Rancocas), who married Hannah, the daughter of James Logan, William Penn's Secretary of State.

John Smith, 2nd, was born in 1761, and was therefore fifteen years old when this letter was written. His father died in 1771, at the early age of forty-eight, and his mother at his birth. The care of their four orphans devolved upon the uncles of the children, and it is therefore to Samuel Smith, the historian of New Jersey, and to William Logan, son of James Logan, that Sarah Woolman refers in her letter, which is unfortunately without superscription.

John Smith married, 1784, Gulielma Maria (1766-1826), daughter of William and Margaret (Hill) Morris of Burlington, New Jersey, and his death, of a pulmonary complaint, took place in 1803, at the age of forty-two. He was never robust, and his life was chiefly spent upon his farm at "Green Hill," three miles from Burlington, where Samuel Jenings had once lived. The father of his wife had been a promising young physician, who was one of the many yellow fever victims of the awful summer of 1793 in Philadelphia.

Mindful of the professional ambitions and the prominent social connections of Dr. John Morris, Sarah Woolman may have feared that John Smith would be led into "worldly ambitions." But he chose to devote his time to the cultivation of a highly productive and successful farm, and the dear lady's fears were therefore groundless.

AMELIA M. GUMMERE.

[Endorsement] [Mount Holly in 1st mo: 1776.]

Dear friend

a Concern hath rested on my mind in behalf of John Smith Remembring what Inocence his Dear Creator Bestowed upon him and what a Lamentable Case it should be lost or mard for want timely Care or Chusing a trade may be most for his Spiritual advantage rather than worldly profit may his friends and near Relations dwell Deep in their mind before him whose dwelling is on high may you seek to be directed by best wisdom in so waty a

matter and have a watchfull Care over this Beloved youth for his Incouragement in ye Blessed way now hath my mind been united In near Love & Simpathy in Behalf of this Dear Child and his wellfare this Inocence may not be Lost [for] want of Scilfull management I Remember Several years past a friend Said in my hearing if he lived to be old anuf was Intended to bee a doctor or a lawyer it Gave me a whome Stroke and Sorrow fileth my mind lest it may not prove for his Everlasting advantage aspiring after greatness for alass what is this world and ye pleasures here below when Compared with Eternity Choosing that which may keep his mind most free from Entanglements of any kind and this youth be Instructed in the paths of virty and have time to read Good Books and Seek after Humility of hart and find acquaintance & acceptance with his Creator the Humble he will teach of his ways and the Meek guide in Judgment which is more to be valued than all ye pleasures this world Can afford which is very aluring to youth I would Just Expres those hints that I may be Clear for you know I am a poor Cretor and have had a humbling Season and believe these remarks Simple but looking toward the winding up of time hear below and that I may not feel anguish of mind if things Should not Succeed well hereafter and I Could not well be Silent Except I rite Something [of] this kind now if he Should Chuse to be a farmer and you Could find a Honnest man would it not be best and his mind more at Liberty and Serean in meditation on divinity & ye Divine being and may he rule whose rite it is and worthy to have room in our harts I was Informed by a young man Going to rawway John Smith'[s] 2 unkels Samuel S[mith] & William Login Intended he Should be a docter and the youth rather chose be a farmer young man said was Sorry he Should be a doctor & pityed him to this purpose it caused a fresh Concern in my mind and now dear friend if thou Enquire and if there be not a Cause then rather this was Conceled I hope thou may alow for weakness and a Stammering one. farewell S[arah] W[oolman]*

rather this had a bee comprised in few words

*In his Journal John Woolman thus speaks of his marriage: "About this time, believing it good for me to settle, and thinking seriously about a companion, my heart was turned to the Lord with desires

A letter from John Smith's great uncle, Richard Wells to his sister, Margaret Morris, dated "Philadelphia, Jan. 25th. 1775" contains the following àpropos the same subject—

"I think the study of Physick will suit Johnny very well, if it don't lead him to acts of Surgery, especially *Toothdrawing*—but upon second thoughts, there's a good deal of difference between drawing out another Man's and having out one of one's own; O Shonny, Shonny! If ever he gets hold of a Leg or an Arm or a Head of mine by way of Amputation, how he'll make me pay for this! The large family amongst us—the Morris's, the Wells, the Hills—may keep a Chariott constantly running. And pray, what is honest Dick to do? Is he to be a lawyer or a parson? Sure if one Son goes to the liberal Profession, the other must not disgrace him by riding on his Meal Cart, unless you might think that the family ought to play into each other's hands, and that the little Doctor's great *wig* will take a great deal of Powder, and so poor Dick must be the Doctor's powder monkey, to verify the old Proverb and make *Jack the Gentleman!* Never mind, honest namesake! Thou mayest get into good Bread, whilst the Doctor's gilded Chariott may make his teeth chatter for want of it. *Amongst Friends*, I hope the honest Lad will have more Custom than His Brother! And so farewell.

R. W." [Richard Wells.]

WILLIAM PENN ON THE CHOICE OF BOOKS.

This interesting letter is reprinted from the "Quaker Post-Bag," noticed elsewhere in this number of THE BULLETIN. It reveals the breadth of Penn's mind and his freedom from sectarianism. It also shows his appreciation of the value of past and contemporary biography, history, politics, theology, and kindred subjects. It will be noticed, however, that he almost wholly neglects the field of literature, and even such works as Bacon's

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that He would give me wisdom to proceed therein agreeably to his will, and He was pleased to give me a well-inclined damsel, Sarah Ellis, to whom I was married the 18th of eighth month, 1749." "Journal," New Century edition, London, 1900, p. 66.—EDITOR.

"Henry VII," and More's "Utopia," he values for other reasons than literary.

His advice is generally sound, and not a few of the works he recommends are still standard. His maxim, "Allways write thy name in the Title Pages," would not be accepted by most persons now, for such a practice defaces the book, and besides the fly leaves are a much better place for indicating ownership.

Believing that it would add much to the interest of readers, the dates and titles of the works, and the full names of the authors, with the dates of birth and death, have been supplied, so far as it has been practicable to do so. Occasionally other information has been added.

From William Penn to Sir John Rodes

For
S^{r} John Rodes
att
Joseph Storrs
Wollen-Draper
In Chesterfield. the $\frac{m}{8}$ 1693.

Dear Friend,—I hope I shall allways be ready to show thee how much I desire thy prosperity every way. It is long I have travelled in my spirit for thee and knowing the temptations that would grow upon thee and the evil days by means thereof that must attend thee, I have prayed that thy faith fail not, and that thou faintest not by the way; for thou hast been called to a glorious mark, even that of an Heirship with the Beloved of God in Eternal Habitations. The Lord preserve thee to the end. Now as to w^{t} I meant at C. Mars [Christmas], it is this: a Course or Method of life as far as we can be our own, I would divide my days of the week, and then the times of the day, and when I had Considered and divided my business, I would proportion it to my time. Suppose, for example, thus: ¼ to Religion, in Waiting, Reading, Meditating &c. . . . ¼ to some generall study. ¼ to meals and some Bodily Labour as Gardening, or some Mathematicall Exercise. ¼ to serve friends or neighbors and look after my Estate; It prevents consumption of time and con-

fusion in Business. The books I spoke of that are most valuable for a moderate Library are as follow. For Religion, the Bible, Friends' Books, of w^{ch} I advise an exact collection, binding the small up in vollumes together. The Books of Martyrs. For Controversy between Pap [Papists] and Protestants Bp [Bishop] Jewel against Harding. L^{d} Faulkland of Infalibility, and Chillingworth. For Devotion the Scriptures, Friends' Epistles, Austin his City of God, his Soliloquies, Thom a Kempis, Bona, a late piece called Unum Necessarium, and a Voyce crying out of the Wilderness writt in Q. Elizabeth's time*; of Books forerunning Friends appearance. T [J]. Saltmarsh, W. Dell, W. Erberry, Goad, Coppins, & Webster his Works. For Religious History Euse-

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*"Jewel," John Jewel (1522-1571) bishop of Salisbury, a great Anglican and controversialist, Thomas Harding (1516-1572) abandoned Protestantism and retired to Louvain on the accession of Elizabeth. "Lord Faulkland," Lucius Cary (1610(?)-1643), Lord Falkland, one of the heroes of Clarendon's History of the Rebellion. "Chillingworth," William Chillingworth (1602-1644) a theologian; he first accepted Romanism, studied at the Catholic College at Douay, and then abjured Romanism, becoming a strong Protestant; his great work is "The Religion of Protestants a Safe Way of Salvation" (1638). "Austin," St. Augustine (354-430), bishop of Hippo, North Africa, one of the greatest Church Fathers, and who has had an influence on the Christian Church perhaps only second to the Apostle Paul. His "City of God" is the great book of the 5th Century, and one of the great books of the world. His "Soliloquies," written in his thirty-third year, is, perhaps, his earliest work; it is a Dialogue between Reason and the Soul, a new translation has just appeared (1910); Thomas à Kempis (1388-1471), whose "Imitation of Christ" is one of the greatest devotional books ever written. It has passed through innumerable editions, and been translated into many languages. "Bona," Bonaventura, the surname of John of Fidanza (1221-1274), known as the "Doctor Seraphic." Dante puts him in his "Paradiso." He was one of the greatest of the Schoolmen. Penn probably refers to his "Meditations on the Life of Christ." One of his sayings is, "The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue." "Unum Necessarium;" it is not clear to what book Penn refers under this name. A remarkable Economic tract, "Unum Necessarium, or the Poor Man's Case," by John Cook, the Regicide, was published in 1648, but Penn would hardly have placed it alongside of Thomas à Kempis. "A Voyce Crying out of the Wilderness," it has not been possible to identify this. It is pos-

bius, Bp Usher's Annals, Cradock of the Apostles, History of the Waldenses, S[r] Sam Morland's of the Persecutions in Piedmont. Of mixt & generall History Prideaux, thin quarto, Petavius, a thin folio. Afterwards D[r] Howel late of Cambridge, not forgetting S[r] W. Raleigh's for his Preface sake. For natural Philosophy Enchiridion Physical and some of Sqr. Boyle's Works. For Mathematicks, Leyborn. For Physick, Reverius, For the Gall, Way, and for Chymistry le Faber, unless a Practitionner, then, Helmont, Glauber, Crollius, Hartman Scroder & Tibaut, &c; and Improvem[ts] of Lands & Gardens Blith & Smith, Systema Agriculturae, English and French Gardener.*

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sible, however, that Penn's memory may be at fault, for there was a book published in 1668, "The Voice of One Crying in the Wilderness, or the Business of a Christian, both antecedaneous to, and concomitant of, and consequent upon a sore and heavy Visitation. Edited by S. S. [Samuel Shaw], London, 1668." It seems likely this is the work meant.

*"T. Saltmarsh," is doubtless an error in transcription for "J"; John Saltmarsh (d. 1647) of Cambridge was a Mystic whose writings in many respects resembled those of the early Friends. Some of the titles of his books are good examples of the fanciful wording of that day: "Perfume against the Sulpherous Stinke of the Smutt of the Light for Smoak called Novello Mastix," etc. 1646; "Sparkles of Glory or Some Beams of the Morning Star," 1647. There can be little doubt that his teachings influenced the early Friends. For an excellent account of his views, see Rufus M. Jones, "Studies in Mystical Religion, 1909," pp. 483 ff. "William Dell" was Master of Gonville and Caius College, Cambridge, (d. 1644). Many of his views were in close sympathy with those of Friends, and several of his works were published by Quaker booksellers, and had a wide circulation among Friends. The most popular were, "The Tryal of Spirits," etc. 1654 (?), "The Doctrine of Baptisms," 1652, and the "Select Works," 1652 and many editions, one issued by Joseph Sharpless, Nine Partners, N. Y., 1816. "The Doctrine of Baptisms" was translated into Danish by direction of the London Meeting for Sufferings, 1818. Dell never was a Friend. "Erberry," William Erbury (1604-1654), an Oxford scholar, and clergyman, who was forced to resign his living for being a "Schismatic." His views seem to have been radical, and it would be interesting to know which of his works Penn had in mind. "Goad." It is uncertain whom Penn meant. It may have been Christopher Goad who wrote a preface to Dell's Select Works (1700 ed.), or, more probably, Thomas Goad (1576-1638) the author of a number of Theological Tracts. "Coppins," Richard Coppin (d. 1649), who was also a "Schismatic," and author of many tracts some of

For Policy, above all Books, the Bible, that is the old Testam[t] writings, Thucydes [Thucydides], Tacitus, Council of Trent, Machieval, Thynanus, Grotius's Annals. Of our own Country Daniel and Trussel. S[r] F[r]. Bacon Life of H[enry] 7th, L[d] Herbert's H[enry] 8th and Cambden Eliz. S[r] Thom[as] Moor's Utopia. Nat[haniel] Bacon, Hist. of the Gov[ernment] of E[ngland]. Saddler's Rights of the Kingdom, S[r] Rob[ert] Cotten's Works the Pamphlets since the Reformation pro et con. to be had at the Acorn, in Pauls Yard, to be bound up together, comprisable in about 6 quarto vollumes. Rushworths Collections, tho large, are not unusefull, being particular, and our

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them of radical teaching. "Webster," probably John Webster (1610-1682), a Puritan writer. He was author of "The Saint's Guide" (1653), and of a work against Witchcraft (1678). "Eusebius" (266-340), the great historian of the early church. "Usher," James Ussher (1581-1656), Archbishop of Armagh, a great church scholar and student. His sacred Chronology was the standard until very recently, and is still used in many editions of the Bible. His "Annals" is probably the work Penn refers to. "Cradock," Samuel Craddock (1621(?)-1706), a Congregationalist minister, educated at Cambridge, and author of a number of theological works. Penn refers to his "Apostolical History," etc., 1672. Sir Samuel Morland (1625-1695), a diplomatist, mathematician, and inventor. He was sent to Cromwell to remonstrate with the Duke of Savoy in respect to the Waldensian persecutions, 1655, and in 1658 he published his work on the Persecutions, still a standard authority. He invented a plunger pump, a speaking trumpet, and an arithmetical machine. He tried to use steam as a power, and suggested it as a means for propelling vessels. "Prideaux," Matthias Prideaux. (1622-1646.) He died of small-pox when about 25. A posthumous work was "An Easy and Compendious Introduction for Reading all Sorts of Histories," etc., 1648, 6th edition, 1682. Penn doubtless refers to this.

"Petavius," (Petau or Petavu), Denis Petavius (1583-1652) a French scholar and Jesuit. He wrote a great work on Chronology, "De Doctrina Temporum." "Howell," William Howell (1638(?)-1683), published, "An Institution of General History, 1661." Sir Walter Raleigh (1551(?)-1618) whose "History of the World" (1614) has the famous "Preface." "Enchiridion Physical;" possibly "Enchiridion Phyiscum," by Jean Girard, 1674.

"Boyle," Robert Boyle (1627-1691) one of the greatest scientists and writers of his day. He was one of the founders of the Royal Society, and founded and endowed the "Boyle Lectures," which are still given. "Leyborn," William Leybourn (1626-1700 (?))a voluminous writer on

own History and the best since 30, w^ch^ is the chiefest time of Action. But I will add one more, the English Memorials, by the Lord Whitlock, a great man, and who dyed a Confessor to Truth, in w^ch^ thy Grandfather is handsomely mentioned.* Thes for the main Body of a study will be sufficient and very accomplishing.

* " Probably his great-grandfather, Sir Gervase Clifton. See Whitelock's " Memorials of the English Affairs, p. 185." [Editor of " Quaker Post-Bag."]

Mathematics; " Riverius," Lazerre Rivière, (1589-1655) a French Medical writer. His " Praxis Medica," 1640, was often reprinted and is doubtless the work to which Penn refers. " Way." This name has not been identified.

" le Faber," Nicholas Lefèvre, a French chemist who came to England on the invitation of Charles II. He died 1674. " Helmont." Jan Baptista van Helmont (1577-1644), born at Brussels, one of the great scientists of his day; he coined the word " gas;" " Glauber," Johann Rudolph Glauber (1604-1668) a German chemist, his name survives in "Glauber's Salts," a popular name for Sodium Sulphate; " Crollius," Oswald Croll, (died 1609) a German chemist; " Hartmann," Johann Hartmann, (1568-1631) another German chemist; " Scroder & Tibaut," Possibly John Schroderus, author of " A Medico-Chemical Pharmacopoeia. Translated into English by W. Rowland, London, 1669." " Thibaut," P. Thibaut, " Art of Chemistry in English, by a Fellow of the Royal Society, London, 1668."

Blith, Walter Blith flourished about 1649. He was the author of " The English Improver or a new Survey of Husbandry," 1649. " Smith;" this work has not been identified. " Systema Agriculturae, or of the several ways of Tilling, Planting, Sowing, and Manuring all sorts of Gardens, Orchards &c, by John Worlidge," (d. 1698), London, 1669, 1677, 1681, etc. " English and French Gardner;" no work of exactly this title has been found. It is more than likely that Penn refers to two works very popular at that time, one by the celebrated John Evelyn (1620-1706), " The French Gardener," 1658, and many subsequent editions; the other by Leonard Meagher (1624-1677(?)). " The English Gardener, or a Sure Guide to Young Planters' and Gardeners, in 3 Parts," London 1690.

" Council of Trent," probably the History of Paolo Sarpi (1552-1623) one of the great books of the time, and still an important authority. He attacked the papal claims of infallibility and the possession of temporal power: " Machieval." Niccolo di Bernardo Machiavelli, (1469-1527); a great Italian statesman and author. His " History of Florence," and " The Prince," are remarkable works; the latter, for its shrewdness, worldly wisdom, and the lack of principle (with which it is charged), have given rise to the adjective " Machiavellian." The

There are other Books of use and vallue, as Selden of Tythes, Tayler's Liberty of Prophesy, Goodwin's Antiquities, Cave's Primative Christianity, Morals of the Gentiles, Plutarch, Seneca, Epictetus, M. A. Antoninus. Also Lives as Plutarch, Stanly's of the Philosophers, Lloyd's State Worthys, Clark's Lives and Win-

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book has been translated into most modern languages. Its author has doubtless been somewhat over-blamed. "Thynanus," probably an error in transcription for Thyanus or Thuanus, Jacques Auguste de Thou, (1553-1617), a French historian and statesman. He took a prominent part in framing the Edict of Nantes (1598); his great work is his "History of his own Times" in 7 vols, folio. It is still a standard authority; "Grotius," Hugo Grotius (or De Groot, the Dutch form) (1583-1645), a Dutch jurist and theologian, one of the greatest men of his day, and more than any other one man, the founder of International Law. His greatest works are "De Jure Belli et Pacis," (Concerning the Law of War and Peace), and "On the Truth of the Christian Religion." These have been translated into the principal modern languages. The reference is to his "Annals of the Low Countries, 1657." "Daniel," probably Samuel Daniel (1562-1619), better known as a poet, and termed by his contemporary brother-poet, William Browne, in "Britannia's Pastorals," the "well-languaged Daniel." Penn probably refers to Daniel's "History of England" in prose; "Trussel," John Trussel, an historical writer, who published a history of England in 1636; Lord Bacon's Life of Henry VII, and Lord Herbert of Cherbury's (Edward Herbert) (1583-1648) Life of Henry VIII are still valuable; "Cambden," William Camden (1551-1623) one of the greatest of English antiquaries. His "Britannia," and "Reign of Elizabeth" are standard works; "Sir Thomas Moor" (More) (1478-1535) one of England's greatest men, "the foremost Englishman of his time." His "Utopia" has passed through edition after edition. Nathaniel Bacon (1595-1660) a half-brother of Lord Bacon. Penn refers to his "Historical Discovery of the Uniformity of the Government of England from Edward III to Elizabeth," published first in 1647; "Saddler," probably John Sadler (1615-1674) of Cambridge, who published historical and other works.

"Sir Robert Cotten," Sir Robert Bruce Cotton (1571-1631), an antiquary, a friend of William Camden, Bacon, Raleigh, and other scholars; he also wrote political and historical works, the collector of the famous Cottonian Library now in the British Museum; "Rushworth," John Rushworth (1612(?)-1690), an historian, one of the clerks of the House of Commons, one of Cromwell's secretaries, etc., his "Historical Collections" to the year 1648 in 8 vols. folio, is a valuable repository of important historical documents relating to the history of England; "Whitlock," Bulstrode Whitelock (1605-1675) "Keeper of the great

stanley's England's Worthys. There are 6 or 8. Books publisht by one R. B. as the History of England, S and J surprising miracles, Admirable Curiositys & that have profitable diversion in them.

But if I were to begin again, I would buy as I read, but a few more at least, and in Reading have a Pençil, and w^t is of instruction or observable, mark it in the Margent with the most leading word and collect those memorandums with their Pages into a clean sheet put into the Book or a Pocket Book for that purpose, w^{ch} is the way to fasten w^t one reads and to be master of other mens sense.

Allways write thy name in the Title Pages, if not year and cost, that if lent, the owner may be better remembered and found. Observe to put down in a Pocket-Book, for that purpose, all openings of moment w^{ch} are usually short, but full and lively; for I have few things to remember with more trouble then forgetting

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seal," occupied many responsible public positions. His most important work is that here referred to, "Memorials of English Affairs" (1625-1660) published first in 1682. It is still of great value.

"Selden," John Selden (1584-1654) a great English jurist. In his "Mare Clausum" (Closed Sea) (1635) he opposed the more liberal views of Grotius. His "History of Tythes" (1617) gave offence to the clergy and was suppressed by public authority; "Tayler," Jeremy Taylor, (1613-1667), Bishop of Down and Connor; one of England's best known theologians. His "Liberty of Prophesying" (1646) is a practical treatise on toleration; "prophesying" is used in the New Testament sense of preaching. His "Holy Living," and "Holy Dying," devotional works, have had extraordinary popularity and are still read; "Goodwin," probably John Goodwin, (1594(?)-1665) of Cambridge, a republican theologian and controversialist.

"Cave," William Cave, (1637-1713) an ecclesiastical historian, his "Primitive Christianity" (1672), and "Lives of the Apostles," etc., were standard books of reference until very recent times, and are still somewhat used; "Plutarch" (50(?)-120(?)) the celebrated Greek author, his "Lives" is one of the great books of the world; Penn refers first to Plutarch's "Morals"; "Seneca," "Lucius Annæus Seneca (5 B. C.(?)-65 A. D.) the Roman Dramatist, Philosopher and Moralist; Penn refers to his "Morals;" "Epictetus," a celebrated Stoic philsopher (60(?)A. D.—?) he left no works, but his sayings were taken down by his disciple Arion and published; only part of them have come down

of such irrecoverable Thoughts and Reflections. I have lost a vollume of them. They come without toyle or beating the Brain, therefore the purer, and upon all subjects, Nature, Grace, and Art. Thou art young, now is the time and use it to the utmost profit. Oh! had I thy time in all liklihood to live, w^{t} could I not do. Therefore prize thy time. I am now 26 years beyond thy age, and tho I have done and sufferd much, I could be a better Husband of that most precious Jewel. The Lord direct thee in thy ways, and he will if thou take him for thy Guide, and if he be the Guide of thy Youth, to be sure he will not leave thee in thy old age. To him I committ thee and to the word of his Grace with w^{ch} is wisdom and a sound understanding that makes men Gentlemen indeed and accomplisht to inherit both Worlds, for the Earth is for the Meek, and Heaven for the Poor and Pure in Heart and spirit.

Give my love and respects to thy Mother and Relations; all

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to us. His "Enchiridion," or "Handbook" has had an extraordinary popularity down to the present day; "M. A. Antoninus," Marcus Aurelius Antoninus (121-180), the Roman Emperor, generally known as Marcus Aurelius. His "Meditations," like the works of Epictetus, have been in wide circulation ever since they were published. "Stanly," Thomas Stanley (1625-1678) a classical scholar, editor and translator of Classical, Italian and Spanish poets, also an original author; his "History of Philosophy," mostly biographical, issued in four volumes (1655-1662) was long the standard work on the subject. "Lloyd," David Lloyd (1635-1692) published the "Statesmen and Favourites of England since the Reformation," 1665 and 1670. "Clark," Samuel Clarke (1599-1683), published poems, tracts, and numerous biographies, among them, "Lives of Sundry Eminent Persons in this Latter Age" (1683), which is probably the work Penn refers to. "Winstanley," William Winstanley (1628(?)-1690); "England's Worthies; Select Lives of Eminent Persons of the English Nation, from Constantine the Great to these times," 1660, rev. ed., 1684, "R. B." Robert or Richard Burton," really Nathaniel Crouch (1632(?)-1725(?)). Crouch was a bookseller, a remarkable man who assumed the name of Burton as a pseudonym, and under it published some 44 works, many of them relating to the marvellous, or on out-of-the-way subjects. Penn refers to his "Wars in England, Scotland and Ireland," 1625-1660 reissued in 1681 with additions, and to "Wonderful Curiosities, Rarities and Wonders in England, Scotland, and Ireland, 1682," reprinted in 1687 along with "Surprising Miracles of Nature and Art."

your welfare in the Lord I wish and am affectionately Thy Cordial friend

W. P.

My dear love salutes friends and "J. Gr." [John Gratton]* especially.

My indisposition with the toothache obliges me to use an other hand. Farewell.

I forgot Law Books, as the Statutes at Large and abridged —Doctors and Students,† Horn's Mirror of Justice, Cook's Institutes, the Compleat Justice, Sheriff, Constable & Clark, and of Wills, Godolphin, Justinians Institutes is an excellent book also.

NOTE.—Many of the books recommended by Penn to John Rodes are still in the library at Barlbrough, and John did not forget to inscribe his name in all of them, but not alas, the "year and cost." [Editor of the "Quaker Post-Bag."]

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*John Gratton (1641 or 42-1711), a prominent minister among Friends, who travelled extensively. He lived at Monyash in Derbyshire not far from Sir John Rodes. One of Penn's letters in this collection is addressed to him. Penn's letter implies that John Gratton had thought it right to reprove him for something, apparently for not writing to him.

†"Doctors and Students," "Doctor and Student; or Dialogues between a Doctor of Divinity and a Student in the Laws of England concerning the Grounds of those Laws. By Christopher Saint-German" (1460(?)-1540). London, 1523 (Latin), 1531 (English). Reprinted many times. A popular book until Blackstone was published. A fine edition, annotated, was published in Cincinnati, 1874. "Horn's Mirror of Justice," Andrew Horn (d. 1328) was the author or editor of "La Somme appellé Mirroir des Justices, vel Speculum Justicionum" translated into English as "The Mirror of Justice" by William Hughes, 1646, and several later editions; it is a compilation of laws and legal methods.
"Cook's Institutes," this is Sir Edward Coke's (1552-1634) great work so well known as "Coke on Littleton," or "Institutes of the Law of England." Part I was issued in 1628. The work has been a legal classic ever since. Coke was often spelled and pronounced as Cook. Sir Thomas Littleton (1402-1481) wrote his book on "Tenures," about 1481; it is this which Coke made the basis of his work. "The Compleat Justice, Sheriff, Constable and Clark [clerk]." The author and compiler of this work was Richard Chamberlaine (?); the exact title is, "The Complete Justice; being a compendium and exact Collection of all such Statutes and Authors as anyway concerne a Jus-

NUMBER OF FRIENDS IN AMERICA, 1845.

[The following brief paper is taken from "The Friend, (London), Seventh month, 1845. Vol. 1, p. 142. EDITOR.]

The following statements are made upon good authority; many of them are the result of a careful investigation of the members in each particular meeting. The total number of Friends in America appears to be about 80,000. They are distributed as follows:

1.	The Yearly Meeting of Pennsylvania, New Jersey, etc., commonly called Philadelphia Yearly Meeting, contains 86 particular meetings and about	8,686	members
2.	The Yearly Meeting of Virginia* contains eleven meetings, and about	331	do
3.	The Yearly Meeting of New York, which includes Canada, contains about	11,000	do
4.	The Yearly Meeting of New England contains 103 meetings, and about	8,021	do
5.	The Yearly Meeting of Ohio about	18,000	do

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tice of the Peace, together with a proper Charge to be given at the Quarter Sessions. 1681." "Godolphin," John Godolphin (1617-1678), "The Orphan's Legacy or a Testamentary Abridgement; . . . . Executors, Wills and Legacies. 1674" and many subsequent editions. Justinian's Institutes. Of this great ancient compilation of Roman Law, there were several editions current in Penn's day.

*We understand that this Yearly Meeting is to be laid down, and a Six Months Meeting constituted in its place, belonging to the Yearly Meeting of Baltimore. This was resolved upon at a Conference of Committees from several neighboring Yearly Meetings with Friends of Virginia.

ADDITIONAL NOTE.—This plan was carried out in 1845. The depletion in the membership of Virginia Yearly Meeting was chiefly owing to the existence of slavery in Virginia, making free labor unremunerative, and the position of non-slaveholders almost unbearable. See S. B. Weeks, "Southern Quakers and Slavery, Baltimore, 1896;" A. C. and R. H. Thomas, "History of the Friends in America," 4th ed., 1905, pp. 191, 192. [Editor of THE BULLETIN.]

6.	do	Indiana do	30,000	do
7.	do	Maryland, otherwise Baltimore Yearly Meeting, contains twelve meetings and about	562	do
8.	The Yearly Meeting of North and South Carolina about		4,500	do

N. B. There are about 800 Friends in the new state of Michigan, who belong to the Yearly Meeting of New York, though 1000 miles distant. Of late years some Friends have settled beyond the Mississippi in the district of Iowa, where they amounted, some time ago, to 110 families; these belong to Indiana Yearly Meeting.

The number of Hicksites in the United States, is thought to be about 23,000.

DINIDOCK, TINICUM, OR TINECONK.

In the Bi-cent. edition of George Fox's Journal (1891) and in the reprint (1901), it is stated (vol. 2, p. 177) that George Fox on his way from New York to the South crossed the Delaware at "Upper Tinicum Island." In all previous editions the island is called "Upper Dinidock." No island answers to either name. The context in the Journal, and geographical conditions, alike make Tinicum near Chester, Pa., impossible. Benj. Ferris, in his "Original Settlements on the Delaware" (Wilmington, 1846), gives what seems to be the true solution. He says, "The name of the island was called Matineconk or Tiniconk, which G. Fox, by a slight mistake, understood to be Dinidock. It was called Upper Tineconk, to distinguish it from the island on which Burlington stands, then called Lower Tineconk" (p. 131, note). The island was on the regular trail from New York to the South. Curiously enough Dankers and Sluyter in their Journal, 1679, note that Matineconk and Tinicum were confused in their day. (Mem. Long Island Hist. Soc., vol. 1, pp. 175, 177, 178.) Additional light is thrown on the matter elsewhere. Hazard's Annals of Pennsylvania, 1850, pp. 390, 391, 396, 461; Mem. Hist. Soc. of Pa., vol. 7, p. 140; H. A. Brown, "The Settlement of Burlington," 1878, pp. 41-43.

BOOKS OF INTEREST TO FRIENDS ISSUED IN 1910.

A Quaker Post-Bag. Letters to Sir John Rodes of Barlbrough Hall, in the County of Derby, Baronet, and to John Gratton of Monyash, 1693-1742. *Selected and Edited by Mrs. Godfrey Locker-Lampson, with a Preface by Augustine Birrell. With Illustrations.* Longmans, Green & Co., London, New York, etc., 1910. 8vo. $2.50 net.

This is the most attractive book relating to Friends that has been published in a long while, and it is to be regretted that its cost will to some extent restrict its circulation.

It is a collection of letters addressed to Sir John Rodes (Rhodes in Smith's Catalogue of Friends' Books), who was one of the few persons of the so-called upper class who embraced Quakerism in the early days. These letters have remained in Barlbrough Hall, where they were received, "and now," says the editor, "in response to many requests for the publication of the Penn letters, this little work has been issued." How Sir John became "convinced" we are not told, and the most we know about him is in Thomas Story's Journal (p. 465, folio edition of 1747), who writes in 1714, "I went that evening to Balber Hall to Sir John Rodes, and William Thompson* with me, where I was kindly received by him, and by the old lady, his mother. There I stayed several days, and had good conversation with them, being very open-minded and courteous, and of good understanding in the Things of God. He was convinced when young and held his integrity through many temptations. But his circumstances differing from most among us in some respects, he never married, having a great aversion to all that was wanton, light or vain, and being of nice sentiments both as to vertue, temper, education and Parts, all these (as I suppose) he has not found to concur so perfectly in any one agreeable person, as both to please the Delicacy of his own judgment, and suit the liking of his Friends. . . . He stands Steady and True, preferring the simplicity of Truth and the enjoyment of it before all other things."† Sir John Rodes died unmarried in 1743, age about seventy-six (1667(?)-1743). He must have been a very attractive man.

The Collection consists of five letters of William Penn; sixteen of Martha Rodes to her son, Sir John; thirty-one of Henry Gouldney; twenty-eight of John Tomkins; and two of Silvanus Bevan. All of these are of unusual interest in that they give a side of life too often absent from published correspondence—that of everyday happenings, feelings,

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* William Thompson of Nottingham, a schoolmaster, author of several books on Education, etc.

† Thomas Story records two other visits to Sir John Rodes, one in 1696, and one in 1723, Journal of Thomas Story, fol. ed., 1747, pp. 90, 684.

aspirations and activities. It would not be an exaggeration to say that one can learn more of the real life of the day from these few letters than in almost all other volumes of early Quaker correspondence put together. Those treat almost wholly of the religious side, this volume of all sides. Though nothing is said regarding it, it is clear that Sir John Rodes's mother, Martha Rodes, was a Friend, and independently of other considerations, it is not strange that her son, by her excellencies and beauty of character, felt no need for entering into matrimony—perhaps was rendered too fastidious in his taste. Certainly her letters are most charming. What a spirit of true motherhood and self-effacement breathes through this: "I desire thee to gitt a hamsome stuf sute and A good wascote. Thou knows I did not like the last stuf sute, therefore rem^{br} and let it not be like that, but something more refined and finer. I wish, that riding coate of mine, the price I mean, had been bestowed of Clothes for thee. As for me, its littel matter what I wear. I can but take it kindly thou took such care for me, and it is a Demonstration of thy Love to me—Yet I should have certainly been satisfied of thy unfained Love to me, without that chargable present. I cannot help confessing, how sweet and pretious thy love to me is, more than the Gold of Opher," (page 25). The most interesting of the Penn Letters is the first, which is reproduced elsewhere in this number of the BULLETIN. The letters of Henry Gouldney, and John Tomkins, throw much light on the Quaker politics and inside history of the day. George Keith—and his case is frequently mentioned, as well as other matters of interest, such as the bill allowing Friends to affirm. Henry Gouldney, at whose house George Fox died, gives a brief but graphic account of George Fox's last illness. In fact, nearly every important event in Quaker history between 1693 and 1743 is referred to in greater or less measure.*

The illustrations are a beautiful reproduction of a miniature of Sir John Rodes, of a portrait of his mother, two views of Barlbrough Hall, and some facsimiles. The original spelling in the letters is preserved. The one thing to be regretted is that the editor did not have some one thoroughly familiar with Quaker history, such as the editor of the

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* Henry Gouldney was a merchant of White-Hart-Court, Gracechurch St., London. He was not a very well-educated man, as is evident from his letters, but was a man of excellent judgment. Smith credits him with two pamphlets, 1694, 1699. He died in 1725, aged 68.

John Tomkins of London, was a well-educated man, and was the orginator of that well-known collection of Quaker Biography and Anecdote, "Piety Promoted." He is responsible for the first three parts or volumes. He was also author of two or three other works. He died in 1706, age about 43 years.

Silvanus Bevan married a niece of Sir John Rodes. He was a scientific man and contributed one or more papers to "Philosophical Transactions." He is perhaps best known now by his miniature ivory bust of William Penn, which is probably the most authentic likeness of Penn. A cast is in the Haverford College Library.

Journal of the Friends' Historical Society, to read the proofs. Had she done so, many slips would have been avoided, and some needed explanatory notes added.

Swarthmore Lecture. The Communion of Life, by Joan Mary Fry. Headley Brothers, London, 1910. 1 s. net.

The Swarthmore Lectures were established by the Woodbrooke Extension Committee, (1) "to interpret further to the members of the Society of Friends their Message and Mission; and (2) to bring before the public the spirit, the aims and the fundamental principles of the Friends." Established in 1907, the first lecture was given by Rufus M. Jones at Birmingham in 1908, the second by William C. Braithwaite in London in 1909. The one here noted was given in London on the evening preceding the Yearly Meeting, 1910. This little volume is a clear and forcible presentation of the belief that religion and daily life are intimately connected, that "the spiritual and material spheres are not divided, but are as the concave and convex sides of one whole, and that the one is found in and through the other. It emphasizes the fact the church is a body of common men and women, that worship is a part of living and that the whole of life is sacramental and incarnational."

Autobiography of Allen Jay. Philadelphia, The John C. Winston Co., 1910. $1.50 net.

This interesting and valuable book has been so widely read, as it appeared in the *American Friend*, that it is only needful to chronicle its publication, and call attention to its value as a record of one who took an important part in making the history of modern Quakerism.

Dorothy Payne: Quakeress, A Side-light upon the Career of "Dolly" Madison, by Ella Kent Barnard. Philadelphia, Ferris & Leach, 1909. $1.00.

This little volume came too late for notice in the last number of the BULLETIN. It is not generally known that "Dolly" Madison, wife of James Madison, fourth President of the United States, was by birth and upbringing a Friend. She was disowned, Twelfth month 20, 1794, by the Monthly Meeting of Friends for Philadelphia, for her marriage with James Madison, a non-member. The author has ransacked all sources of information and has produced an exceedingly pleasant and readable volume. Twenty-seven illustrations which really illustrate, and a full index add much.

Elizabeth Fry, by Georgina King Lewis. London, Headley Brothers, 1910. Presentation Edition with a Photogravure Portrait after Richmond, 3s. 6d. net. Popular Edition, 1s. 6d. net.

This is probably the best short life of Elizabeth Fry. Admirably written from a sympathetic point of view, it is to be highly commended. Nowhere can be found a better picture of the personality and work of this distinguished woman.

"*Quaker Biographies*," Vol. IV. For Sale at Friends' Book Store, 304 Arch St., Philadelphia, Pa., 1910. 16mo. 256 pp., price 75 cents.

The first three volumes were noticed in the BULLETIN, vol. 3, p. 145. These sketches are of the same character as in the preceding volumes. They do not profess to be more than compilations for the most part, but it is to be regretted that the series is not more attractively presented. Justice is scarcely done to Nicholas Waln. Surely more than ten pages are due to a man of his character and influence, and certainly more anecdotes concerning him could have been collected.

Twenty illustrations add much to the volume. They are, with few exceptions, well chosen. That of Carr-End does not by any means do justice to the original, and the view of North Meeting House, which was built after Rebecca Jones's death, seems inappropriate. The subjects of the sketches are Rebecca Jones, The Fothergills, Elizabeth Fry, Nicholas Waln, Daniel Wheeler, Stephen Grellet.

Discipline of the Yearly Meeting of Friends for Pennsylvania, New Jersey, Delaware and the Eastern Parts of Maryland. Philadelphia : For Sale at Friends' Book Store, 304 Arch Street, 1910. 8vo, pp. 193, price 50 cents.

This is the first extensive revision of the Philadelphia Discipline for for many years. Some forty-five or fifty paragraphs seem to have been added to, or in some way modified in 1910, and changes and modifications made from time to time since the last revision have been incorporated so far as approved, and, it is stated, "It has seemed best to allow many paragraphs to stand unaltered. Some matter has been omitted, as having in measure lost its applicability to the present conditions of our membership." "A topical arrangement of chapters has been adopted instead of the alphabetical arrangement." From a purely historical point of view an interesting feature is the retention of distinct Women's Meetings. With the exception of some of the smaller bodies, and Philadelphia, all other Yearly Meetings of "Orthodox" Friends make no distinction. The Discipline of those Meetings belonging to the Five Years Meeting says, "There are no distinctions in the rights, privileges or responsibilities of the members because of sex." ("Constitution and Discipline," Part I, chap. 1, section 2.) By a Minute of Philadelphia Yearly Meeting, 1910, the Revised Discipline went into effect Seventh month 1, 1910. "Extracts from the Minutes," etc., 1910, p. 7.

The Journal of the Friends' Historical Society.

The number for Twelfth Month, 1910, like its predecessors, is full of valuable historical matter, but is scarcely as interesting as sometimes. The leading article, "Friends and the Castle of Chambord," containing the "documents (1792-1793) drawn from the public archives at Blois, relating to the proposals made by certain Friends to establish schools of

industry in the Castle of Chambord," is a record of an episode in the history of Friends hitherto almost unknown. It is referred to in Henry James's "Little Tour in France." Boston, 1885, p. 40. Albert G. Linney gives an interesting sketch of a visit to Chambord in 1910. The documents are given in the original French and take 26 pp. of the Journal. The editor's contribution, "Friends in Current Literature," as usual, is full of information. Several brief articles complete the number.

Encyclopædia Britannica, 11th Edition, 1910.

The first fourteen volumes of this great work have just been issued. One naturally looks for those articles relating to Friends. That on the Society of Friends is by A. Neave Brayshaw, whom readers of the Bulletin will recollect as accompanying John Wilhelm Rowntree on his first visit to America in 1899. The writer has been very successful in compressing the history of Quakerism into small compass. The main points are well brought out. In the history of modern Quakerism, however, the article is too obviously intended for British readers. Taking into consideration the fact that there are about four times as many Friends in America as elsewhere in the world, more details relating to American Friends should have been given. A few lines would have sufficed to give the names of the yearly meetings, geographical position, foreign mission work, educational institutions and the like. This lack is all the more to be regretted, as the publishers expect a larger sale of the encyclopædia in America than in Great Britain, as was the case with the ninth and tenth editions.

The article on *George Fox*, also by A. N. Brayshaw, though much better than that in the ninth edition, is somewhat disappointing. Some of the material in the previous edition has been made use of, and this may account for a lack of warmth. The notice of *Robert Barclay* is unsigned, and is so brief as to call for little comment. As much, doubtless, is given, as the allotted room would permit.

There are brief but appreciative notices of the *Fox*, *Fry*, and *Gurney*, families, though, as might be expected, little is said on the religious side. *Elizabeth Fry* has, in most respects, full justice done to her in a separate article. But the notice in the ninth edition has been largely drawn upon. That notice was evidently prepared by a churchman, and we regret that the editor of the eleventh edition should have reprinted such statements as, "An earnest and enthusiastic, though never a fanatical, Friend." Were her contemporary Friends ever "fanatical?" Why should *Friend* be put in quotation marks? Would the writer have put *Church of England* in quotation marks? Again, "In 1821 she was acknowledged by her co-religionists as a 'minister.'" Why should *minister* be put in quotation marks? Would the author have spoken of his fellow members of the Church of England as "*co*-religionists?" These scarcely veiled slurs should have been cancelled. If he was mentioned at all, as he is among

the Gurney family, *Joseph John Gurney* should have received a single line indicating the prominent position he occupied in the Society of Friends, or at least there should have been a cross reference to FRIENDS. To say he was "a banker and philanthropist" is not enough. *Elias Hicks* is given a fair notice, though we should question one or two of the statements made. On the whole, however, Friends should be fairly well satisfied thus far.

"Progress in London and the Home Counties." A Report Prepared by the Central Standing Committee for Presentation to a Special Session of London and Middlesex Quarterly Meeting, to be held at Devonshire House, 7th February, 1911, at 6 p.m. London: 136 Bishopsgate, E. C. January, 1911.

The above is a long title for a pamphlet of 13 pages. But the little pamphlet has much of historic interest. It is an example of a committee printing beforehand the report which is expected to be presented to a future meeting, thus not only allowing those interested, but the whole meeting to become well acquainted with the subject to be considered. This method has recently been adopted by London, and other Yearly Meetings, and there is much in it to commend.

The Report is a review of the condition of the important London and Middlesex Quarterly Meeting after ten years (1900-1910). It is an encouraging feature of the report that the committee are able to call it "Progress." They say, "At the close of 1899 the Quarterly Meeting, comprising six Monthly Meetings, contained 31 Meetings with a membership of 2,677; at the present time there are 46 Meetings and a membership at the end of 1909 of 3,038. . . . During the same period the number of associate members and registered attenders at our Meetings has increased from 651 to 801. Statistics show that this increase in membership is entirely due to the admission of new members by convincement."

The Report goes into details showing the city (proper) Meetings have been losing, while suburban Meetings have been gaining. Full statistics are given. Two maps are appended, the one "Showing the Distribution of Friends in London 1910," giving the position of the various Meetings; the other, "Showing the position of Friends' Meetings for Worship in the South Eastern Counties. Also the Boundaries of Quarterly and Monthly Meetings within the same area 1910-11." The Report is well worthy of careful study.

NOTES AND QUERIES

AUGUSTINE BIRRELL ON THE FRIENDS.—"One thing in the strange history of the Quakers stands out in the clearest relief. Despite their bold denial of all the Sacraments and of any kind of formal Priesthood, or ministry, denials which, in the first instance, brought down upon their covered heads the whole forces of all the hatreds of a Christendom for once united, they nevertheless were the first, and for a long, long time the only, Nonconformists to obtain the protection of the law. This they won, not by political strife, but by a sublime indifference to consequences, legal or social. Unable to swear, they found the Courts closed against them, when in pursuit of their civil remedies. They submitted in silence, and were the more careful not to make bad debts. Marriage was only to be had within the walls of the Establishment. All other Nonconformists, wishing to wed, went to Church, at least once in their lives, fearing bastardy for their offspring. The Quakers feared nothing, did not go to Church, kept their own Registers, and made it a matter of religion never to die intestate.* This attitude of sublime indifference was soon found intolerable. In 1696 Quakers were allowed to affirm in Courts of Justice, and in 1754 their marriages outside the walls of either Church or Chapel were recognized. No such consideration was shown to more orthodox Nonconformists for a century or so. Quaker history stands alone in its indomitable success. If it is finished it is a pity."

Preface to "A Quaker Post-Bag," 1910.

* Had they died without a will, their children might not have inherited, being, in the eye of the existing law, illegitimate.—[Editor].

MEMBERSHIP IN THE EIGHTEENTH CENTURY.—"Where as we the Subscribers were appointed a Com^te^ at our Monthly Meeting To point out a method to Regulate that Difficulty that we have Long Laboured under to know who are the Proper members there of according to the Rules of Discipline—And accordingly We Having met together and Consulted the same Do Report as followeth, That all such friends as are approved of as Ministers Elders Overseers or Visitors be looked upon and approved as members Also them who have at any time been appointed Representatives by said Meeting To attend any other meeting, And all Such who Have Brought Certificates from any other Monthly Meeting of Friends Owning them as members there of, Except any of the afore said Have gone into any Disorderly act afterwards and

have not made satisfaction for the same, And That these and all others who look upon themselves to be members and are approved of as such by said Meeting who have Children under their care Endeavour as soon as may be to have their Births put upon Record and any friend or friends who Looketh upon him her or themselves to be members and are approved of as such by said meeting may if they Desire the same have their Names Entered also, And Those who may Claim a Right of Membership by Birth or Otherwise and Have so walked as they are not in full unity by Reason of their misconduct shall make Suitable Satisfaction to said meeting before They are approved of as members, And it is our oppinion that the Overseers or visiters, who they think may Claim a Right as aforesaid and Labour with them as they shall find it on their minds In order for their return, And where any Person shall apply to the Clerk to have his or their names or Childrens put upon Record and the Clerk is in Doubt about their being members that then He apply to said meeting for advise.

Dated in Smithfield [Rhode Island] the 30th of the 5th month 1765.

Daniel Southwick
Tho Lapham
Adam Harkness
Jabes Wing
Joshua Lapham
Thomas Steere
John Smith

From the Ms. Records Smithfield Monthly Meeting, Rhode Island.

Slaughter of Seals in the Eighteenth Century.—[The following extracts are taken from the Ms. Journal of Christopher Almy of Newport, R. I., who went on a whaling and sealing voyage 1797-1799. The writer was about 26. The ship "Barclay" sailed from New Bedford "on 3rd day, the 29th of the 8th mo., 1797." The Captain and several of the crew, including the writer of the journal, were Friends; the owner was the well-known William Rotch (see Bulletin, Vol. 1, No. 2). The ship itself was doubtless named after Robert Barclay]:

"12th day of the 3rd mo., 1798. A fair wind all these 24 hours, but a small breaze calm some part of the day yesterday in the afternoon made the Island of Junfernandus, this an inhabited [—] by the spanyards Lyes in Latt 34 being about 23 Leges [Leagues] from the Island we are A going A sealing on this the Island where Robinson Cruso was on there is his Cave as they tell me now to be seen. "the 13th of the 3rd month, 1798. Made the Island of Mercifur [Mas-a-fuera] Landed there seven of us A sealing this day and saw the greatest sight that ever I saw in my Life the seals are as thick as the stones I believe that there is 1000 within 50 rods this Island is very mountain-

ous there is places that the mountains are Two Miles almost right up and down."

These seven men were left on the island while the "Barclay" cruised in search of whales. Before leaving, the ship's carpenter built them a rough house or hut for shelter. The men remained for about eight months, during which time they were successful in attaining their object, though one of their company was seriously ill part of the time. On "the 29th of the 9th month 1798" the record is made: "Total of sealskins and goat skins: sealskins, 20,000, goats 246." This would make an average of 2,500 seals slaughtered in a month by this one party. The diary shows that at least one other party from another vessel was on the island at the same time whose success was about equal. So in that one season about 40,000 seals were killed on this island alone. One or two other extracts may be given: "19th 1st month 1799 Latt 38.48 twenty three alibatrosses caught this day with hook & Line, one measured 13 feet." "6th of 2nd month 1799 the wind and weather as yesterday [very rough], but our ship is a true Quaker for she is as stiff as a tre. Latt. 57.41" [off Cape Horn]. "28th of 3rd month 1799. fine brease and A Large swell we have been starting provisions out of Casks to have them coopered to put oil in if we are Lucky enough to get it for we are or at least some of us very earnest to get our Lower hole full for that is what they call a full ship but that is not the meterial point with me but I think I shall say peace be with Whaling after this voyage." The ship and its cargo reached New Bedford in safety in the autumn of 1799. The Diarist never went to sea again.

Rob Roy's Great-grand Son.—There has recently come into the possession of the writer, a volume of Wilson Armistead's "Select Miscellanies" [a collection of "Anecdotes chiefly illustrative of the History of Friends," 6 Vols., London, 1851.] bearing on the inside cover the printed plate of "H. Macgregor." This was Hector Macgregor, a great-grandson of the celebrated Scottish chieftain, Rob Roy, the hero of Scott's novel of the same name, and the subject of Wordsworth's poem, besides being the hero in many a Scottish tale. His full name was Rob Roy Macgregor (1671-1734). Hector Macgregor was convinced of Friends' principles, probably through the preaching of Lydia Ann Barclay, and remained a consistent Friend all his life. He was a new and second-hand bookseller in Dundee, Scotland. He died not many years ago, and the business is still carried on under the name of "Mrs. E. Macgregor."

Vagaries in Spelling.—In further illustration of this subject [See Bulletin Vol. 2, p. 81.] are some variations of the name

Woonsocket, R. I., which were encountered recently by the writer in searching old Records in Rhode Island. This name was originally that of one of the highest hills in the State; then the name was also given to falls in the Blackstone River two or three miles from the hill, and now is the name of the flourishing manufacturing city of 40,000 inhabitants which has grown up around the falls. No one of these forms, it will be noticed, agrees with the present form: 1678, Wainsoikett; 1680, Wainsocitt; 1682, Wansaukett, and on the next line, Wansaukutt; 1704, Wansocut; 1707, WanSokut; WanSokutt (twice); 1710, WanSoquett. Early Records of the Town of Providence, Vols. 5, 8, 14, 15, 20, Indexes. To the above may be added the spellings given in the Book of Meetings 1772, noticed on page 28 of this number of the BULLETIN—"Unsocket," "Wonsoket."

FRIENDS AND OATHS IN RHODE ISLAND, 1675.—"Oaths in Rhode Island Colony the Inhabitants, unless they please, take not any, (Quakers there, as in England, peremptorily refuse them) only an Engagement (upon ye penalty of Perjury) to performe such Office, or to give true Testimony, wch if they doe not, they suffer as if for false swearing. The forme of ye Engagement is this, You here promise to speak ye truth, or justly to performe such office, upon ye penalty of Perjury. The Oath of Allegiance is to ye effect of yt taken ordinarily in England, to be loyal and obed^{t} to ye Kings Maty [Majesty] but ye Oath of Supremacy, as to ye Kings being head of ye Church differs frō yt wch is administered in England.

Transcript from original in British Public Record Office, Colonial Papers xxxiv., No. 66. Calendar State Papers, America and West Indies, 1675-76, No. 543.

BARCLAY'S APOLOGY IN 1700.—"The Subscriptions for the Appologey amounted to near 7000, and we have agreed to have them well don, and in Calve for 2/100 [?], That being finished, we made a proposall to print it in ye french tongue, and that for its name would scarcely be boarne, some pleading that the Lattin was the more universal Languidge. But by the helpe of thy brother and some others that were more proper Judges, we gaind the point, that we should have another translation, wch, altho, at one time, I did almost dispond of obtaining, yet, many Countrey ffriends was so concerned to proppogate the worke that they carried it by the force of truth, that tis now agreed 1500 be printed, after tis well translated into french." Henry Gouldney to Sir John Rhodes, London the 28th $\frac{3}{mo.}$ 1700. "Quaker Post-Bag," pp. 79, 80. See p. 45 ante.

[This must have been what is called by Joseph Smith "the 4th edition," published in 1701 by T. Sowle. The French translation was also published by T. Sowle, in 1702. Smith says: "This is the first French edition. Minutes of Meeting for Sufferings 12th of 9th mo., 1700. 'Agreed with Jacob Rouffignac to translate Barclay's Apology into French at 7, 6d per sheet, and to do 6 sheets per month. 3rd mo, 23rd, 1701.—1500 Barclay's Apology in French agreed to be printed at 3s per quire.'" A better translation by E. P. Bridel was issued in 1797.—Ed.]

Friends in Parliament.—To the new British Parliament, the elections for which closed in Twelfth month last, 1910, nine Friends have been elected, eight are Liberals, and one Conservative. Joseph Allen Baker and Arnold S. Rowntree, both well known in the eastern states, are among those re-elected. T. Edmund Harvey, Warden of Toynbee Hall, and author of "The Early Friends," so familiar to Quaker Round Tables, was re-elected for West Leeds, with one of the largest majorities (4270) received, being 955 more than that given him in 1st month, 1910.

Indexes in Quaker Books.—Students should beware of trusting too much to the indexes in the early Friends' works. Besse's Sufferings is fully and carefully indexed, but the same cannot be said of some other valuable works. In Story's Journal, for instance, the most important reference to Sir John Rodes, noted elsewhere in this number, is not mentioned. Fox's Journal, Barclay's Apology and some other works have been furnished with full modern indexes.

Friends Meetings in Holland and Neighboring Countries, 1686.—"Amsterdam, Rotterdam, Harlem, Alkmaar, and the meetings in the province of Friesland, and at Embden, Fredericstadt, and Hamburgh." "Dantzick." . . . ." The meeting of friends in the Palatinate is in effect dissolved by reason that most of the friends of that place have removed themselves from thence to Pennsylvania, and the rest, save one ancient man, are ready, as we hear, to come away this summer, and go to the place aforesaid. The meeting that was at Creselt is brought into the same condition." From letter of John Claus on "behalf of the Quarterly Meeting held at Amsterdam, to the Yearly Meeting in London." W. Alexander, "Collectitia," York, 1824, pp. 253-257.

Philadelphia in 1831.—"By and by, we shall come to Elizabethtown, and afterwards we shall reach Princeton; at this place there is a good college; finally we shall reach Trenton, which is situated on the river Delaware. Here we shall take a

steamboat and go down that river. This part of our journey will be delightful; the river itself is broad and its banks are very beautiful. We shall pass several pleasant villages, some on one side and some on the other. At length we shall reach Philadelphia.

This city is not so large as New York, but it is even more pleasing. The streets are all straight, neat, and clean, and many of the buildings are very handsome. The United States Bank* is, probably, the most beautiful building in the country.

We shall see a great many people in Philadelphia called Quakers; the men wear broad brimmed hats, and the women wear white or dove colored bonnets; yet the women are very pretty, and the men are very honest, and so I think you will like the Quakers very much." Peter Parley, [Samuel G. Goodrich], "The Child's Own Book of American Geography, Boston. Published by Carter & Hendee, 1832," p. 35.

Jean de Marsillac. — In "Quaker Biographies," vol. iii, Philadelphia, 1909, pp. 182, 183, the following passage occurs, referring to Jean de Marsillac: "In 1798 a Frenchman named John De Marsalac [sic] came to this country. He soon began to attend Friends' meetings, became plain in dress, and asked to be received into membership. . . . The Frenchman preached frequently in meeting, and was well thought of and received in all places as a good Friend, but in 1806 he returned to France, and when the ship was a little way out to sea he threw off his plain coat, and taking up a fiddle began to play, and danced about singing: 'I'm done with the Quakers, I'm done with the Quakers.' This John De Marsalac was afterwards supposed to be a man in the service of Napoleon, sent to spy out things of interest to the French," etc. What is the foundation for these statements and others somewhat similar?

* Now the United States Custom House, Chestnut Street.

Early Meeting Place for Friends in Boston.—In 1662, when Elizabeth Hooton, the first woman Friend, and first Quakeress minister, came on her second visit to Boston, bringing her young daughter with her, she states, one strong inducement for this journey of "Three Thousand Miles from her Native Country through the Straights and inconveniences of the Seas," was, "To buy a House for herself to Live in, Friends to Meet in, and Grounds for them to bury their dead in." ["G. Bishop, New England Judged, London 1703," p. 411.]. Anticipating possible opposition, her social standing and "sufficiency of means" were such, that she readily procured a license from King Charles II. giving her permission to make purchases of property, and live in any of his

Plantations. (Besse's Sufferings, London, 1753, vol. 2, pp. 228-231; Sewel's History, London, 1722, p. 377.)

Four times she appeared at Court for this purpose, stating her object, and showing each time her license from the King, and four times she was bluntly refused any privilege of purchase. Six or seven years after her disappointing attempt to thus provide for Friends, (probably in 1668 or '69,) her son Samuel Hooton came to America, and "After much travell and hardshippe and great deliverances by sea was brought to Boston." From an ancient manuscript written by him and still preserved in Devonshire House, London, and first copied and published by Joseph Smith in the Philadelphia Friend, (1904, vol. 77, p. 204,) we find this generous design of his mother was partially at least, carried out by him. His account of the condition he found Friends in, is quite pathetic, and he quaintly writes his coming "was ye nick of time." "Anabaptists were gotten up to have great meetings in Boston, and got the preheminence of what friends had travelled for, and friends no place in Boston to meet in, neither did any regard. Therefore I saw this to be a great evill. Then was I made to take a house in Boston, for the sake of such as had suffered, *for friends to meet in:* and with as much tenderness of heart towards them, as I could to gather them together againe; for friends were much scattered and shattered in their mindes one against another, in so much that their first love was cooled." . . . I laboured amongst them so their first love might spring againe, ... "*So wee had meetings in Boston:*" At one of these he says, "many friends were there from all meetings." Those in attendance were taken to the governor's house, which he later adds, "was almost filled with the towns people." While there he told them, "I had an old mother who was here amongst you, and bore many of your stripes and much cruelty at your hands, and when shee came at the first I was against her coming, and now shee is returned. Is shee returned, saith Bellingham? yea, I said, shee is safe returned." (This must have been in Governor Bellingham's second term, 1665-1673).

Thomas Salthouse, in a letter to Margaret Fell, dated London, 19th of Third Mo. (5th mo.) 1668, mentions that one Samuel, son of old Elizabeth Hooton, is at that time with several others named, laboring in the work of the ministry in London, and that on the previous first-day they had a very large and precious meeting. (Letters of Early Friends, London, 1841, p. 165.) It seems quite possible this letter was written, just before Samuel Hooton embarked for America, or just after his return. In 1670 he was evidently in England with another interesting concern on his mind.

In the *Journal of the Friend's Historical Society*, London, 1908, vol. 5, p. 12, taken from the first "Quarterly Meeting Minute Book" in the custody of Friends at Nottingham, is a copy of the following letter from Elizabeth Hooton, giving her consent to the marriage of her son, Samuel, with Elizabeth Smedley, 26 x., 1670:—

"This doe I certify concering [concerning] my sonne Samuel, I spake to Geo. Fox about taking the young woman to wife, & he asked me what she was, & I told him as near as I could of her behaviour, & he bade me let him take her, & soe that makes me willing he should take her to wife. ELIZABETH HOOTON."

From the ancient manuscript first quoted, we get a very pleasing impression of Samuel Hooton's gentle loving spirit. It would be interesting to know whether this house taken by him in Boston for Friends to meet in at such an early date was merely a temporary arrangement, or was continued as a meeting place after his return to England.

M. G. Swift.

MEETINGS OF FRIENDS IN BOSTON.—In continuation of the above note, the following is appropriate: "4th day of May, 1664." "He [Edward Wharton] and *George Preston*, and *Wenlock Christison* came from thence [Salem] to *Boston*, where they had a good Meeting of Friends." "He [Edward Rawson, the Commissioner] told Edward, *That if he wouid promise the Governour, to come no more to the Quakers Meeting in* Boston, *then it was likely the Governour would let him have his liberty. · Not for all the world* (reply'd *Edward*). ("Bishop, New England Judged, London, 1703," pp. 433, 437.)

These sentences rather imply that there was a regular meeting held at the house of Edward Wharton [or Wanton]. This house was probably on Brattle St., and this is supposed to be the first regular Meeting in Boston. "It appears that the project of a meeting-house in Boston was discussed as early as 12th month [February] 1690. "A house was built in 1694-95." See "Historical Accounts of the Various Meeting-Houses in Boston, Boston, 1874." This pamphlet was published by the New England Yearly Meeting.

A. C. T.

THE FIRST QUAKER IN AMERICA.—I have become convinced that the first Quaker in the American Colonies was Richard Smith. It is well known to almost every body that when the eight "Publishers of Truth" came to Boston in 1656 they picked up in New Amsterdam on their way a certain Richard Smith. Bowden in his "History of Friends in America" (vol. I, p. 308 ff.) says that this was the famous trader of that name who, in 1641, "erected a house of

trade and entertainment" in the Narragansett country. The difficulty with this position is that that Richard Smith never became a Friend and did many things vastly inconsistent with Quaker testimonies. I have, therefore, hunted long to find out who this Quaker Richard Smith really was.

I have found the following facts: Our Richard Smith lived in Southampton, Long Island, and visited England in 1654, where he became a Friend, apparently through the influence of William Dewsbury. This fact comes out in Francis Ellington's Tract—"A True Discovery of the Ground of the Imprisonment of Francis Ellington, etc., London, 1655," p. 2. Soon after, he returned to America, that is to say some time before the visit of Ann Austin and Mary Fisher, and before the visit of Elizabeth Harris.

The sixth day of October, 1656, this Richard Smith was arrested in his home town and charged with being one of those "emissaries of Satan called Quakers." He was sentenced to be banished for his fidelity to the Quaker testimonies, as the following record of the town of Southampton indicates:

"It is ordered by the general Court that Richard Smith for his unreverend carriage towards the Magistrates contrary to the order was adjudged to be banished out of the towne, and hee is to have a weekes liberty to prepare himself to depart and if at any time he be found after this limited week within the town or the bounds hereof he shall forfeit twenty shillings. It is ordered by the general court that Richard Smith for his unreverend carriage to the magistrate was judged to pay the sum of 5 pounds to be levied immediately upon the goods and chattels of the said Richard Smith, this present 6th day of October 1656."

Rufus M. Jones.

Complete Works of William Penn.—Albert Cook Myers, of Moylan, Pa., the author of "Immigration of Irish Quakers Into Pennsylvania," "Sally Wister's Journal," "Deborah Logan's Courtship," etc., proposes to collect and edit the Complete Works of William Penn, something which has never been done. The large sum needed to carry through such a great undertaking having been nearly subscribed, Albert Cook Myers expects to sail in the present (Third) month for England to prosecute his researches in that country. It is understood to be the editor's intention to print the works *verbatim et literatim.*

ANNUAL MEETING 1911.

The Seventh Annual Meeting of Friends' Historical Society of Philadelphia was held on the afternoon and evening of Second Month 4th, 1911, at 20 S. Twelfth Street, Philadelphia.

During the afternoon the exhibit of a goodly number of manuscripts, books, pictures, portraits, some pieces of furniture, silverware, and other articles of historical interest loaned by members and their friends for the occasion, proved to be the center of much interest to those present.

The exhibit was arranged in the Committee Room of the Meeting House, where ample provision was made for the smaller articles in glass cases, and most of the pictures and portraits were displayed on the wall.

After some time had been devoted to examination of the exhibit, Lucy B. Roberts presided over an informal meeting, during which interesting descriptions and history of some of the exhibits were given.

Lucy B. Roberts read a manuscript letter written by William Penn soon after the death of his wife, Gulielma Maria Springett Penn; also a letter of Major-General Gist, written from Plymouth Meeting House, Pennsylvania, during the Revolution.

Professor Allen C. Thomas read some selections from letters and manuscripts which he exhibited.

Joshua L. Baily told some interesting incidents in describing the large collections of historical pictures and portraits, which he had loaned, and had especially arranged for the occasion.

Some beautiful pieces of silver, including a cream pitcher presented to James Logan by William Penn, bearing the Logan crest, were described by Rachel Smith Howland.

Some account of "The Battle-Door for Teachers and Professors," by George Fox, Benjamin Furley, and John Stubs, was given by Amelia Mott Gummere.

Richard P. Tatum gave some account of Edward Randolph, (1754-1837), of whom a large oil portrait was on exhibit.

Hannah P. Morris told some incidents relating to the exhibit of some relics from the Morris family.

Francis R. Taylor called attention to Richard Jordan's pocket book, which he carried on his religious visit to the South of France, containing his Passport and his Returning Minute from Friends of Congenies, France, to Friends of Rich Square, North Carolina, signed by Louis Majolier.

The serving of tea to the members and invited guests in the tea room of the Meeting House, was a pleasant social feature of the occasion.

The business meeting was held in the evening with Amelia Mott Gummere presiding, in the absence of the President and Vice-Presidents.

Dr. Edward Raymond Turner, of Bryn Mawr College, gave the address of the evening on "The Attitude of Friends Towards Slavery After the Revolution."

Dr. Turner gave an interesting and concise account of the efforts of Friends in freeing their slaves and their subsequent work of educating and befriending the free negroes. He spoke of the intense hatred of the negro that existed, which frequently led to violence shown to them and to those who sympathized with them, and instanced the burning of Pennsylvania Hall, in Philadelphia, in 1838. He told of the origin of the abolition and anti-slavery societies, with which many Friends were actively associated.

After the address, Joshua L. Bailey and Professor Allen C. Thomas gave some reminiscences relating to Pennsylvania Hall, and the poet Whittier. Francis R. Taylor told something of the work of the Free Produce Association, which was an effort on behalf of Friends and others to supply commodities produced without slave labor.

EXHIBITION OF ARTICLES OF HISTORIC INTEREST.

List of articles exhibited at the Seventh Annual Meeting of Friends' Historical Society of Philadelphia, on Second Month 4th, 1911:

(1). Field's Bible (1653), formerly the property of Richard Tapper. (According to family tradition, he had this Bible with him during his imprisonment in South Gate Prison, Exeter, England, in 1683.)

(2). George Fox's Dutch New Testament, carried by him when traveling in Holland in 1678.

(3). Old Bible printed 1696. (Michael Offley, of Duck Creek, Delaware.)

(4). Old Concordance, 1632 (?) folio.

(5). Journal of Jane Fenn, 1727-28-29, while on a religious visit in England and Ireland. (Manuscript.)

(6). William Penn's Letter referring to the death of his wife, Gulielma.

(7). Thomas Lloyd's letter to Philip Ford, 1693.

(8). George Whitehead's letter to Thomas Lloyd, 1691.

(9). Roger Haydock, of Penketh, letter to Phineas Pemberton, 1690.

(10). Phineas Pemberton—Sundry letters. 1691-1694.

(11). John Woolman—Letter to his nephew, 1772.

(12). Sarah (Ellis) Woolman, wife of John Woolman—Letter, 1776. [See p. 30 of this number of the BULLETIN.]

(13). Major-General Gist's letter from Plymouth Meeting House, Pa., during the Revolution.

(14). Marriage certificate of William Corker and Elizabeth Hinton, 1680. Bull and Mouth Meeting, London.

(15). Marriage certificate of Isaac Hornor and Eleanor Bowne, 1718. Flushing, Long Island, N. Y.

(16). Certificates from Philadelphia Meeting of Ministers and Elders, and Concord Quarterly Meeting of Ministers and Elders, returning Rose Tebbetts from religious visits to Dover, New England, 1719, 1729.

(17). Philadelphia Yearly Meeting, Manuscript Discipline, 1704.

(18). Richard Jordan's Pocket-Book, carried on Religious Visit to the South of France: Contains (a) his Passport to visit Friends in France; (b) Returning Minute of Friends of Congenies, France, to Friends of Rich Square, North Carolina, regarding Richard Jordan, signed by Louis Majolier.

(19). Manumission Papers setting free forty slaves, 1812.

(20). Extracts from Letter of Samuel Thompson to John J. Thompson, Feb. 21st, 1838, from New Orleans, referring to the conditions existing in the United States in relation to slavery. (Copy.)

(21). Paper of Sale of Negress "Milla," from Samuel Thompson to Miss Solidelle Solet, 25th Oct., 1839. (Copy.)

(22). Paper of Ratification of Sale of Negress "Milla," by Richard Charles to Sodille Solet, 5th Dec., 1839. (Copy.)

(23). George Fox, John Stubs, and Benjamin Furley, Battle-Door for Professors in twenty-two languages.

(24). William Penn. Address to Protestants. 1679.

(25). Anonymous. Hole in the Wall. 1828.

(26). Quaker French Grammar. 1795.

(27). Child's Book. 1803.

(28). Tuition bill of Franklin College. 1787.

Portraits, Pictures, Etc.

(29). Arthur Howell. Framed Silhouette.

(30). Rachel Offley—1791-1834—daughter of Daniel and Ann (Newbold) Offley. Photograph of Silhouette.

(31). Edward Randolph, 1754-1837. Oil portrait.

(32). Joseph John Gurney, portrait painted from memory by Samuel C. Willits (c1838).

(33). Nathan Hunt, the patriarch of North Carolina Yearly Meeting. Died 1853, aged 95.

(34). Stephen Grellet, with extended arms as in the act of preaching (Silhouette).

(35). Richard Mott, a minister of Burlington, N. J.

(36). George Dillwyn, of Burlington, N. J.

(37). Joshua Longstreth. Portrait.

(38). George Fox, at the age of 30 years.

(39). George Fox. With hat.

(40). James Naylor. Showing the brand of B on his forehead.

(41). First Philadelphia Meeting House. Old pictures on glass.

(42). Ancient Meeting House of North Carolina Yearly Meeting.

(43). Later Meeting House of North Carolina Yearly Meeting.

(44). Meeting House, Newport, R. I.

(45). Meeting House, Indiana Yearly meeting, at Richmond.

(46). Ancient Meeting House. Friends seated in the gallery.

(47). Interior of Devonshire Meeting House, London.

(48). Swarthmoor Hall, residence of Judge and Margaret Fell.

(49). Residence of Anthony Benezet, Philadelphia.

(50). Shoosharry, near Petersburg, Russia, residence of Daniel Wheeler, taken from drawing by his son Charles.

(51). Residence of Stephen Grellet, Burlington, N. J.

(52). Burlington Meeting House from Stone by J. Collins.

(53). West Hill, residence of Eliza P. Gurney.

(54). Home of Isaac Sharp.

(55). Residence of Joshua Longstreth.

(56). Old Almshouse on Walnut Street, Philadelphia.

(57). Facsimile of Letter of Abraham Lincoln to Eliza P. Gurney.

(58). Nicholas Waln. Portrait.

(59). Elizabeth Fry at Newgate Prison.

(60). John Overend, of Overend, Gurney & Co., Bankers.

(61). Westtown Boarding School. Plan of Farm. 1798.

(62). Westtown Boarding School. Building in 1840. South Garden.

(63). Westtown Boarding School. Building covered with snow.

(64). Westtown Boarding School. Plan of Boys' Garden. 1838-1840.

(65). Westtown Boarding School. Southeast view. 1847.

(66). Providence Boarding School.

(67). Providence Boarding School. Theodore Lang Memorial Gate.

Miscellaneous Articles.

(68). Small leather trunk for papers, brought from Newcastle, England, to Burlington, N. J., in the ship Providence, 1683.

(69). Stephen Grellet's Dining Table.

(70). Stephen Grellet's Parlor Chairs.

(71). Stephen Grellet's Umbrella.

(72). Stephen Grellet's Salt Cellars.

(73). Stephen Grellet's Medicine Chest.

(74). James Logan's Silver Cream Pitcher, presented to him by William Penn, bearing Logan crest.

(75). Martha Milcah Moore's Silver Cream Pitcher.

(76). Sarah Logan Smith's Sugar Tongs.

(77). Gold chatelaine for watch.

(78). Painting on Ivory of Susan Emlen, neé Dillwyn, grand-daughter of James Logan.

(79). Album of Silhouettes.

(80). Pocket Knife and Fork. Richard Mott. 1795-1830.

(81). Nantucket "Betty Lamp."

(82). "Ancient Pins." "Vanity Box" for reticule.

(83). Samuel Morris' Watch, 1750, with the letters of his name arranged on the face to take the place of figures.

(84). Infant's Dress, with hand embroidered flowers. 1750. Morris family.

(85). Jewel Box. 1750. Buckley family.

(86). Sleeve-buttons and Breast-pin worn by Luke W. Morris in memory of his wife. 1791.

(87). Fans belonging to Betsy Buckley, wife of Luke W. Morris.

(88). Oyster Knife and Ancient Seal of Anthony Morris Buckley.

(89). Large Silver Spoon given by will of Daniel Leeds, (the First) of Burlington, N. J., to his son, Felix Leeds.

(90). Umbrella (100 years old). Slippers (100 years old).

(91). Lock of Phebe Pemberton's hair, cut off in 1680, when she was 25 years old.

(92). Pair of Shoe-buckles, set with rhinestones (18th century).

(93). Foot stove (18th century).

(94). Revolving Table distrained for militia fines from a Friend, about 1796.

(95). Child's Windsor Chair, made in Philadelphia about 1738.

(96.) Curled Maple Chair. Fashionable 80 years ago.

(97). Two Cotton Bed Spreads, made of India cotton, printed with historical scenes (18th century).

(98). Curious Toy, horse and carriage, made for George M. Coates in 1782.

(99). Doll, named Susanna Horne, brought from England about 1800, by Thomas Scattergood for his daughter.

(100). Doll, dressed 30 years ago, to represent the dress of Women Friends, in the middle of the 19th century.

(101). Cup and Saucer, Royal Meissen, said to be 200 years old.

(102). Cup and Saucer, Sevres, of Louis Philippe (1830-48), from Chauteau des Tuilleries.

(103). Vase, cup shape, brought by Captain John Green in first vessel sailing U. S. flag between China and the United States.

(104). Apostle Pitcher, with representation of the Twelve Apostles in relief.

(105). Miniature by Rembrandt Peale, of Hester Green, 1765-1818, daughter of Capt. James Craig, merchant.

(106). Piece of Roof of George Washington's Barn at Mount Vernon.

(107). Embroidery Case.

(108). Bead Bag. Sheppard Family.

(109). Knitted Bag. Sheppard Family.

(110). Sampler. Sheppard Family.

(111). Sampler made in Pine Street School, Philadelphia, 1827.

(112). Sampler. Milverton School. Mary Naftel. 1807.

(113). Sampler of patterns of fine darning for linen, made at "Weston School," 1806.

(114). Fire Bucket used at Westtown School.

(115). Pewter Porringer used at Westtown School. Seal worn by the bride, and watch presented by the groom to the bride who were married in 1816, in Twelfth Street Meeting House, Philadelphia.

(116). Snuff boxes used 100 years ago.

(117). Coin scales formerly owned by John Jacobs, of Perkiomen.

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